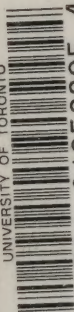



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HERODOTOS

IV

MELPOMENE

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HERODOTOS

IV

MELPOMENE

Edited by

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Late Fellow of Emmanuel College Cambridge

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PREFACE.

THIS book has been prepared on the same plan as the fifth, sixth, eighth, and ninth published by me some fifteen years ago. Information on names of persons and places is put together at the end in the Historical and Geographical Index, the notes are mainly concerned with explanations of meaning and construction. For the text I have used the collations of the MSS. by Gaisford, and later by Stein, Holder, van Herwerden, and Blaydes in his *Adversaria in Herodotum* (1901). For the many problems, geographical and ethnological, involved in the account of Skythia I have found most help in the notes and dissertations of Rawlinson, in the *History of Ancient Geography* by Sir E. H. Bunbury (1879) and Mr Tozer (1897). I have also consulted Rennell's *Geography of Herodotus*, Pallas' *Travels through the southern provinces of Russia* (1812), Reinach Tolstoi and Kondakoff, *Antiquités de la Russie Méridionale*. For the Greek settlers K. Neumann *Die Griechen in Skythenland* (1855) is a standard book.

I have to thank Mr E. H. Minns, of Pembroke College, for giving me help on various matters concerning South Russia; and Prof. W. Ridgeway for allowing me the use of certain coins from his *Metallic Currency*.

I have, as ever, much cause to be thankful that the book is printed at the Pitt Press, where the extraordinary care and accuracy of the Reader, as well as the skill of the compositors, have saved me and my readers many mistakes and inaccuracies.

E. S. SHUCKBURGH.

CAMBRIDGE,

February 1906.

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INTRODUCTION.

THE amount of actual narrative contained in this book is comparatively small, and its connexion with the main theme of the whole work—the contest between the Greeks and Persians—is sometimes not very close.

Connexion of the narratives in the 4th book with the general scope of the History.

It is true that what took place at the bridge over the Danube is a kind of prelude to the Ionian Revolt, which in its turn is directly connected with the invasions of Greece. But the Skythian invasion in itself is rather an episode in Persian than in Greek history, and the long digression on the geography and inhabitants of Skythia does not do much to enlarge our knowledge of the Greeks in their northern settlements. Still less obvious is the pertinency of the narrative from the 148th chapter. The story of the colonization of Thera and Kyrene is extremely interesting, as is the digression on the geography and people of Libya. But it does not get us much farther, except perhaps as showing how the extension of the Persian empire into Egypt brought the Persians once again into collision with Greeks. The expedition against Barca also, extending as it did as far as Euesperides, may help to account for the Carthaginians being sufficiently impressed with Persian power to induce them to cooperate with Xerxes in

B.C. 480 by attacking the western Hellenes in Sicily, while he was attacking the more eastern in Greece [7, 166].

The main interest of the book, however, is the account of Northern Europe and of Northern Africa, and the tribes inhabiting them. The European part is less satisfactory than the African. Apparently Herodotos had not been personally farther than Olbia¹, near the mouth of the Bog, and trusted for information to the Greek settlers in that and other towns, whose geographical knowledge was neither extensive nor accurate. For a considerable part of his information as to Libya, on the other hand, he was probably indebted to personal observation, and at any rate had conversed with men living as far west as Carthage.

A desire to retaliate upon the Skythian invaders of Asia, whose depredations had lasted many years, is the motive attributed by Herodotos to Dareios for his northern expedition [c. 4]. It seems probable that this is only part of the truth. The Greek cities on the western shore of Asia Minor, and along the Hellespont and Propontis, were now included in two Satrapies, and Dareios, the organizer of the empire, desired above all that he should be able to trust to their loyalty and avail himself of their naval resources. This loyalty was continually endangered by intercourse with the still independent Greek cities on the European side of the Hellespont and Propontis, and on the northern shore of the Aegean, or in the islands. It was necessary that these states should be forced to recognise the overlordship of the Great King; and accordingly we find that though the march across the

¹ Herod. indicates his personal visit to Olbia in c. 76.

Danube produced no results, the secondary object of the expedition was not abandoned. When Dareios returned to Asia he left Megabazos with a large part of the army to secure Persian supremacy in Thrace and Macedonia [cc. 143-4]. This object was in fact secured. Megabazos conquered Paeonia and exacted tokens of submission from Macedonia [cc. 5, 12-22], and his successor Otanes reduced a number of Greek cities on both sides—Byzantium, Kalchedon, Antandros, Lamponium (in the Troad), and the islands of Lemnos and Imbros [cc. 5, 26].

The first object, however, was the invasion of the country beyond the Danube, and in this Dareios personally commanded. With an army enrolled from all parts of his dominions and amounting to 700,000 men, without counting those serving on board his 600 ships, he crossed the Bosphorus by a bridge of boats constructed by Madrokles of Samos [cc. 87-8] and marched through Thrace to the point on the Danube—two days' sail from its mouth—at which he had ordered the Greeks serving in his navy to construct another bridge of ships [c. 89]. Having thus got his army across the Danube he meditated marching through the unknown country beyond and reentering Asia by the same pass over the Caucasus by which the Skythian invaders had come. He accordingly ordered the bridge of ships to be broken up and the Greeks serving on board to join the army. On the advice of Koës of Mytilene, however, he abandoned this plan and left the Greek tyrants in charge of the bridge with orders to break it up if he had not returned in 60 days [cc. 97-8].

Then follows an enumeration of the tribes living round the territory of the Skythians, an account of the

Passage
of the
Danube.

appeal made to them for help, and certain traditions as to some of them, especially the Sauromatae [cc. 99—117].

The story of the actual march of Dareios has been rejected by most authorities as either wholly mythical, or so incredible in details as to be worthless as history. The points urged are as follows. Granting that Dareios only got as far as Gelonos and that Gelonos was between the Upper Don and the Volga, then we have to account, first, for a large army crossing such great rivers as the Dniester, the Dnieper, and the Don, and other minor streams, when they were not frozen, and though there is no account of ships being found on the rivers or means of making bridges. Secondly, we have to imagine a great host marching for 60 days through a country, always barren enough, but which had just been purposely devastated by its inhabitants to prevent the invaders obtaining provisions. These are formidable objections, and no explanation seems possible resting merely on the facts alleged by Herodotos. We have, however, to consider certain suggestions made by writers who have special knowledge of Asiatic peoples. In the first place, it is said that those who lived near the Tigris, Euphrates, and other great rivers were familiar with the art of crossing streams by the aid of inflated skins; secondly, it is pointed out that, according to Herodotos, the Skythians avoided an engagement and therefore did not attempt to prevent these crossings¹; thirdly, that

¹ This detail seems to answer one criticism of Grote, 'how these rivers could have been passed *in the face of enemies* we are left to conjecture,' vol. IV. p. 191; though of course there are many other difficulties left untouched.

there is nothing in the narrative precluding the possibility of boats being found belonging to natives which the Persians could seize and use ; and lastly, that part of the Persian march at any rate was through a well-wooded country, in which they could find materials for rafts. As to the absence of provisions, that indeed would be fatal to a modern European army. But there are undoubted instances of great hosts of Asiatics covering an incredible space of country, either carrying food with them or supporting themselves by the chase. We cannot fully understand it, though we must admit the fact. But none of these things are hinted at by Herodotos, who would have been certain to have mentioned them if he had ever heard of them.

Other difficulties in the way are geographical—the position of rivers named by Herodotos, and the situation of certain tribes which he names. If in other respects he had shown a clear or accurate notion of the lie of the country this last would not have been fatal. The people were in many cases nomads, and apt to shift their quarters year by year,—as they still do every summer and winter—so that they might by the time of Herodotos conceivably be hundreds of miles from the region which they are represented as occupying at the time of the expedition.

All such explanations however are conjectural. The plain fact is that we cannot be sure of the line of Dareios's march, nor of the distance to which it extended, nor of the time which it occupied. The writer nearest the age of Herodotos—Ctesias—says that Dareios was only fifteen days north of the Danube, and that meeting with disaster in a combat with the natives he recrossed the Danube and ordered the bridge

to be broken up in such haste that a large number of his troops were unable to cross and consequently fell into the hands of the Skythians¹. In itself this is far from an improbable statement; yet we cannot suppose that the account which Herodotos found prevalent among the Pontic Greeks was so entirely without foundation. The outline of his story is as follows:

Story of
the march
given by
Herodotos.

 had hoped from neighbouring tribes agreed to avoid a pitched battle with Dareios, and to retire before his advance, wasting the country as they went, in order to starve him out [cc. 119—120], and keeping a day's march ahead [cc. 121—4]. After a long but undefined period of these operations, during which Dareios in vain attempted to catch the Skythian forces and bring them to an engagement, in the course of which messages passed between the kings, and the mysterious present of a bird, a mouse, a frog and arrows was sent to Dareios [cc. 125—132, 134], the Persian king determined to retreat to the Danube [c. 135]. This was accomplished successfully, though the Skythians pursued the retreating host [c. 136]. Meanwhile the Ionians left in charge of the bridge had been approached by certain Skythians and had promised not to wait beyond the 60 days [c. 133], and presently another band of Skythian horsemen, who had outstripped the retreat, appeared on the left bank of the Danube professing to bring news of Dareios being certain of defeat, and urging the Ionians to break up the bridge and depart [c. 136]. The Greek rulers were about to do so on the advice of Miltiades, but were dissuaded by Histiaeos of Miletos, who urged that their position as

¹ Ctesias, *ap. Photium*, ch. 17.

tyranni depended on the support of the Persian king. They therefore temporized. Some ships at the northern end of the bridge were removed, but the rest were left in their places. When Dareios arrived, an Egyptian herald who possessed an unusually loud voice shouted to Histiaeos, the ships swung back into their places and the army was got across, some in vessels and some by the restored bridge [cc. 136—141]. That the Persian march was not intercepted by the Skythians who arrived at the Danube, but were persuaded to turn back and meet the enemy, Herodotos accounts for by the fact of their being mounted and therefore obliged to keep in the line of country which had not been denuded of pasture, whereas the Persian army being mostly infantry marched back by the same route which they had followed on the advance [c. 140].

This is in outline the view of the affair presented by Herodotos. Ctesias, as I have pointed out, gives a different complexion to the last act in the drama. According to him Dareios crossed the bridge and then ordered it to be broken up in such haste that 80,000 men were left on the other side and were destroyed by the Skythians. The hasty breaking up of the bridge may account for what Herodotos says of some of the army being ferried across in vessels, but the abandonment of the rear-guard looks like a confusion with the fact that Dareios left 80,000 men with Megabazos in Thrace [c. 143]. The general story,—the tactics of the nomad Skythians, the hesitation of the Ionian guardians of the bridge, the vain attempt to bring the Skythians to an engagement, the final resolution to return when the real situation became clear to the king, the immense length of the

The divergent account of Ctesias explained.

proposed march, the impossibility of successfully dealing with the nomad tribes, and the terrible wildness of the district, which it had been proposed that they should traverse,—all this is within the bounds of possibility. But what is clearly unhistorical, or so different from modern conditions as to be inexplicable, is the geography of the country described by Herodotos. The time, too, assigned to the expedition is too long or too short. Too long for a mere military demonstration: too short for the outward and return march of so large an army through so many miles of such a country. Rennell [pp. 113–14] reckons with reason that the mere unopposed march from the Danube to the Don would have taken 60 days, and that the whole circuit of the march as described by Herodotos would have taken 150 days. The 60 days originally named by Dareios may of course have been a mere expectation on his part, grounded on ignorance of the conditions, but that he should have actually traversed the extent of country indicated by Herodotos in the time is clearly impossible: and though Herodotos does not actually state that he returned within that time, he certainly does imply that it was not far exceeded.

That Herodotos should have believed Dareios to have reached the Don is to be accounted

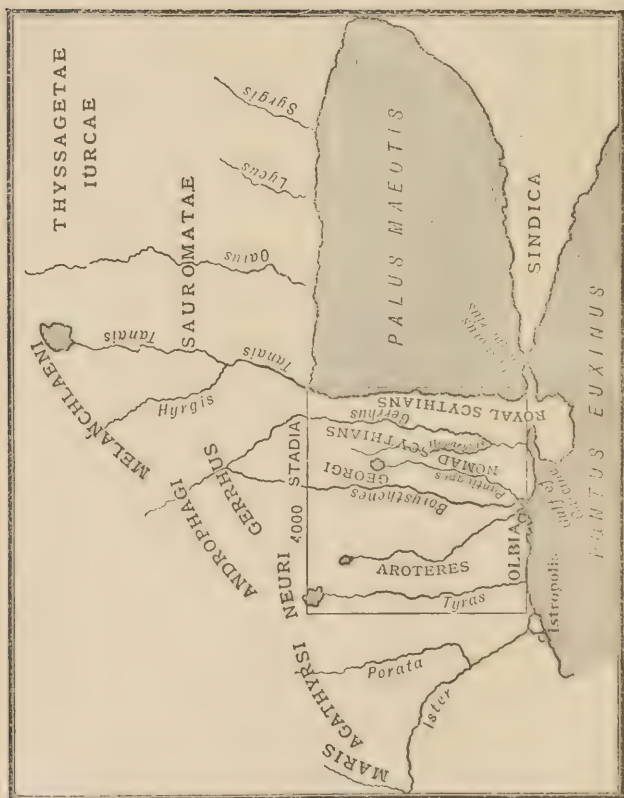
 Geography
 of 'Skythia.'

 for by his having conceived a thoroughly defective notion of the nature and extent of the country which he calls Skythia. The fundamental error of this conception is that which concerns the Palus Maeotis (*Sea of Azov*). This sea he regards as being nearly as large as the Black Sea, and to extend northward so as to form one side of a square, the base of which extended from the mouth of the Ister to the southern corner of the Maeotis. To this square the Tauric Chersonese or

Crimea was a pendant not counted in Skythia¹. The sides of this square he reckons at 4000 stades (about 500 miles). The eastern angle of it is at the mouth of the Tanaïs (Don). This square is intersected by three great rivers, the Tyras (*Dniester*), the Hypanis (*Bog*) and the Borysthenes (*Dnieper*), which Herodotos gives in their right order, adding some particulars of them which are correct as far as concerns the lower part of their course [cc. 48—53]; but he also mentions between the Dnieper and the Don three other streams—Panticapes, Hypacyris, Gerrhus—either branches or tributaries of these great rivers, which cannot be identified or made to tally with the courses of any known streams [cc. 54—6]². This vagueness or incorrectness vitiates also his geographical distribution of the several tribes of the Skythians, which he locates by reference to these rivers, as well as the division of the country into corn-growing, pastoral, and forest (Hylaea) districts. The four tribes into which he divides the Skythians he calls Ploughmen (Aroteres), Agriculturists (Georgoi), Nomads, and Royal Skythians. The last named were the most eastern, the most numerous and warlike, and regarded the rest as their subjects if not their slaves [cc. 17—20].

¹ Difficult as this geographical system is to conceive or to square with the true facts, it seems to me more reasonably deduced from the text of c. 101 than that of Rawlinson, who imagines the two sides (*δύο μέρη*), said by Herodotos to touch in the sea, to be the two halves of the base (from the Ister to the Borysthenes and from the Borysthenes to the Maeotis). This seems to put a very unnatural interpretation upon the words of Herodotos. I prefer the scheme of Bunbury, as displayed in the accompanying sketch-map in his *Ancient Geography*, vol. I. p. 206. It is true, however, that in c. 20 Herodotos seems to bring the mouth of the Tanaïs further south and make the eastern side of his square coincide partly with the coast of the Maeotis and partly with the Tanaïs.

² Bunbury, *History of Ancient Geography*, I. pp. 185—6.



The most valuable part of the book in regard to the Skythians is the long passage containing an enumeration of their religious beliefs, habits, and customs generally [cc. 61—82].

Anthro-
pology of the
Skythians.

For of these Herodotos must have heard much at first hand from natives as well as from Greeks in the neighbouring colonies, whose business often led them to visit and trade with the several tribes. Perhaps he was sometimes incorrectly or imperfectly informed. But in making such inquiries he had had great experience and had learned when to be sceptical and when to warn his readers that his information was not to be trusted. Archaeology has done something to show that on the whole Herodotos has told us the truth in these matters. We should especially notice in this view his description of the burial of Skythian chiefs or kings, which has been almost exactly confirmed by the discovery of a royal tomb near Panticapæum (*Kertch*), as well as others elsewhere [c. 71]; and also the existence of tomb buildings in the country of the Volga, the remains of which were noticed by Pallas in many parts of the country [c. 124]¹.

But if the geography of Skythia is difficult to follow much more difficult is that of the nations whom he describes living round it and outside its borders. They too are described with reference to another group of rivers—Tanaïs, Oaros, Lycos, and Syrgis, all said to flow into the Maeotis. The Tanaïs (*Don*) alone of these can be certainly identified, and even in regard to the Don it seems doubtful whether Greeks even after his time had

Extra-
Skythian
tribes.

¹ Pallas, *Travels through the S. Provinces of Russia*, i. p. 108.

learned to distinguish it from its tributary the Donetz¹. And if those who identify the Oaros with the Volga are right Herodotos is convicted of the error of making it fall into the Maeotis instead of the Caspian [c. 123]. Here again the shifting nature of the tribes named may account in some degree for the vagueness of the geography: the Sauromatae, for instance, being heard of in later times in the neighbourhood of the Danube². The tribes named as thus surrounding the Skythians are the Agathyrsoi, Neuroi, Androphagoi, Melanchlaenoi, Tauroi, Gelonoi, Budinoi, Sauromatae [cc. 100—2]. In their case also the most important part of the account given is that describing their manners, beliefs, and customs—how far they resembled or differed from those of the Skythians [cc. 103—117]. The correctness of Herodotos' information has again been vindicated in more than one particular. Thus the belief of the Neuroi in the were-wolf has been found in a large number of northern nations. Their suffering from a plague of serpents has been confirmed by descriptions of experiences in southern Russia [c. 105]. The wearing of gold ornaments by the Agathyrsoi is accounted for if they lived in Transylvania, where there are still gold mines [c. 104]; the cannibalism of the Androphagoi [c. 106] survived in various parts of that country through the middle ages; and the practice among the Tauroi of sacrificing sailors driven upon their shores

¹ Bunbury, *l.c.* i. p. 187; Rennell, *Geography of Herodotus*, p. 57.

² Ovid, *Tr.* 2, 198; 3, 3, 6; 3, 10, 5, etc. But it is generally agreed to identify the Sauromatae with the *Sarmatae*, who afterwards crossed the Tanais, driving back the Skyths from the steppes of the Euxine and finally occupied the plains of Poland and Hungary, and are called Slavs.

has reappeared in the 'wreckers' of many European coasts [c. 103].

Of one tribe—the Budinoi—the account given by Herodotos has raised some controversy. This red-haired, blue-eyed race may or may not be connected with the Germanic races, for these characteristics appear in other parts of the world, even in Mongolia, but their country was not merely a wide steppe or plain such as other nomad races inhabited. It was varied by wide forests, lakes, and marshland in which great variety of habit and mode of life might be expected, and a plentiful supply of timber was procurable. It was among them that another race had settled and built a town called after them Gelonos. The Gelonoi were not nomads but agriculturists having gardens or orchards, and raising corn for their support. Their language was peculiar, being a mixture of Greek and Skythian. Their town was built of timber, and its fortifications were of the same material. They had temples also of timber fashioned after Greek models and dedicated to gods whom Herodotos identifies with those of Greece. He therefore believes them to have been originally Greeks, who having been driven from the settlements on the coast took refuge among the Budinoi and there founded the city¹. There is nothing incredible in the description of the timber city. Surviving accounts of certain old Slavonian cities are very similar, and 'Saratov on the Volga is said to have retained its ancient walls and towers of wood down to a late period².' There

¹ The Greeks confounded them, wrongly according to Herodotos, with the Budinoi.

² Bunbury, *History of Ancient Geography*, I. p. 195. He quotes Gobel, *Reise im Sud-Russland*, p. 91, and Scafarik, *Slavische Alterthümer*, p. 191.

is nothing, however, in Herodotos justifying the theory that Gelonos was a Greek settlement or factory, deliberately made for the purpose of carrying on the trade with the north. Rather he regards the Gelonoi as a barbarous tribe, whose language and customs had been modified by the accidental admixture of Greek refugees. Though the town is mentioned by later writers, such as Aristotle and Stephanos of Byzantium, it is chiefly on account of the animals found near it, especially the *τάρανδος* or elk, and no fresh light is thrown upon its origin [cc. 108-9].

The second section of this book has no connexion with the first except in point of time. Libya from c. 145 to end. Contemporary with the Skythian expedition was an attack of Aryandes, Persian governor of Egypt, upon Barca in the territory of Kyrene, professedly to avenge the assassination of Arcesilaos III (*circ.* B.C. 514), who had in some way acknowledged the supremacy of the Persian king; the real object, according to Herodotos, being to extend the Persian authority among the free Libyan tribes [cc. 145, 167]. This at once suggests to Herodotos to narrate the origin of Hellenic Kyrene. He goes back to the colonization of the island of Thera by Theras, a Theban by birth but resident in Sparta, accompanied by certain descendants of the Argonauts [cc. 145-155], and the subsequent colonization of Kyrene by Battos from Thera [cc. 156-8]. He thus gives a sketch of the history of the Battiadae, the kings being called alternately Battos and Arcesilaos, to the assassination of the sixth sovereign Arcesilaos III in Barca [cc. 159-164].

But the expedition of Aryandes, which Herodotos regards as in reality meant to be preliminary to the

subjection of all Libya, gives him the opportunity of entering upon a detailed account of all he had been able to learn by inquiry or personal investigation of the tribes inhabiting Africa between the great desert and the coast, from Egypt in the east to the Tritonian Lake near the coast of the Lesser Syrtis¹ [cc. 168—199]. Westward of this the coast-district is recognised, as far as the shores of the ocean, as being inhabited by Libyans, but Herodotos is apparently little informed about them and misconceives the lie and shape of the western corner of Africa.

Going from north to south he divides the country into three belts—the first, the coast-region from Egypt to Cape Soloeis, beyond the Pillars of Hercules, is the region inhabited by Libyans, with settlements of Phoenicians and Greeks at various points. South of this is a belt of country which he calls the wild beast region (*θηριώδης*), which owing to the number of dangerous animals could not be permanently inhabited. South of that is the third belt, a desolate desert of sand. Of what was south of the Sahara Herodotos had no knowledge. This division is roughly correct, but the coast-line is misunderstood: ‘the principal interruption to its symmetry, arising from the projection of the Carthaginian territory to the north, was unknown to Herodotos, who undoubtedly shared the error of almost all his successors in regarding the coast-line of Northern Africa as com-

¹ Herodotos does not use this term. He only knows of one Syrtis [cc. 169, 173] and appears to mean what was afterwards called the Greater Syrtis, the gulf between Benghazi and Lebdeh. He probably confused Lake Tritonis with the Lesser Syrtis (Gulf of Cades).

paratively straight, so that the parallelism of the three zones would be much more nearly preserved than is really the case¹. He in fact regarded Cape Soloeis (probably Cape *Cantin*) as the north-western promontory of Africa [c. 43], and thus ignores the corner containing Tangier and part of Morocco.

The misconception of the western corner of Africa helped to render inaccurate also his account of the Oases, of which he heard from the caravans which made their way across the continent. He conceives a broad expanse or ridge of sand (*ὄφρυνή ψάμμον*), starting from opposite Egyptian Thebes and extending to the western coast, on which at regular intervals there are oases, districts more or less well-watered and fertile. The first is that of Ammon (modern *Siwah*)², the next Augila (mod. *Aujilah*), correctly placed at ten days' journey from Ammon, and the last in the country of the Atlantes. But two things vitiate this conception. Siwah is placed three degrees and a half of latitude too far south³, and the extreme western oasis is nowhere near the range of Atlas, of the true position of which—though aware that Africa projected beyond it—he has no idea, and only knows the semi-mythical traditions concerning it [cc. 181-5]. Still, though Herodotos had imperfect knowledge of Western Africa between Carthage and the Pillars of Hercules, he has

¹ Bunbury, *History of Ancient Geography*, I. pp. 275-6.

² 'It is probable that in this instance Herodotos confounded the Great Oasis, which is really situated due west of Thebes, and where there was also a temple of Ammon, with the Oasis of Ammon, properly so called, from which it is more than four hundred miles distant,' Bunbury, *l.c.* p. 278.

³ It is not opposite Thebes, but immediately to the west of Lake Moeris (*Fayyum*).

learnt some interesting facts about its inhabitants. He had, for instance, met Carthaginians and had been told of a Libyan race in the south with whom they dealt by a kind of dumb commerce, exchanging gold for their produce; and the truth of the story has been confirmed by the fact that the custom still exists in the dealings between the Moors and negro tribes of the western coasts [c. 196]¹. A similar confirmation of a statement of Herodotos occurs in regard to the Garamantes [c. 183]. He describes them as employing four-horse chariots to pursue and capture Troglodyte Ethiopians, who were swiftest-footed of all known men. The Garamantes seem to have inhabited the fertile district running southward into the desert, now called Fezzan. And the people of Fezzan still make slave-hunting raids upon the black Tibboos who live farther south, many of whom still live in caves and still speak an unintelligible language, which their neighbours liken to the whistling of birds². There are other cases in which Herodotos is confirmed by modern evidence; and in the darkness of those distant times and their remote and unfamiliar habits, we have reason to be supremely grateful for what fragment of truth he has rescued from oblivion, and particularly cautious how we allow our own notions of probability to lead us into a hasty rejection of what he has recorded.

The story of the siege and capture of Barca, on which Herodotos had started in c. 146, is resumed after this great digression and finished in a very few pages. The Barceans are enslaved, and the widow Pheretima is

¹ Bunbury, *l.c.* p. 288, who quotes modern travellers.

² Bunbury quotes Herneman's *Travels*, p. 199; Lyon's *Travels in Northern Africa*.

allowed to execute a hideous vengeance upon them for the assassination of her husband. The Persians return to Egypt apparently without having impressed the native Libyans, who harass them on their march, cutting off stragglers for the sake of getting possession of their clothes and armour [cc. 200-3].

The story ends with the usual removal of the surviving Barceans to Asia, and with the painful death of Queen Pheretima. The end of the fourth book may be compared with that of the ninth and last. There too a story of varied adventure and heroic struggle is followed by a ghastly tale of cruelty and intrigue [cc. 204-5]. It is as though Herodotos purposely wished to leave in the minds of his readers a feeling of repulsion in regard to the habits and methods adopted or permitted by the Persian officers and governors, with whom the Greeks were soon to be engaged in a deadly struggle.

NOTES ON THE TEXT.

[The MSS. of Herodotos of most importance are:

1. A, the Medicean, in the Laurentian Library at Florence, 10th Century.
- B, Angelicanus, in the Library of the Augustinians in Rome, 11th Century.

These two are from the same archetype, and indicates their agreement.

2. R, in the Vatican Library, 14th Century.
- V, Vindobonensis, in the Imperial Library of Vienna, 10th Century.
(β stands for the agreement of these two MSS.)
- S, the Sancroft MS. in the Library of Emmanuel College, Cambridge, 14th Century.
(V¹ stands for the agreement of V and S.)

3. Among other MSS. corrected from various sources are C (Florentine), 11th Century: P (Parisian), 13th Century.]

Ch. II., p. 2, l. 9. περιστήσαντες S and V. Some MSS. have περιστίζαντες.

p. 2, l. 10. κατά is omitted in three MSS., and van Herwerden proposes to omit κατά τὰ ἀγγήια and γάλα.

p. 2, l. 21. ἥπερ. Dobree τῇπερ. He is followed by Stein, Abicht and Holder, and I now think is right.

Ch. III., p. 3, ll. 1, 2. αὐτοί τε...κτεινόμενοι omitted in A and B. Herw. omits κτεινόμενοι and ἐκείνοις κτείνοντες.

Ch. VII., p. 5, l. 5. πλέον. Blaydes and van Herwerden propose ἀνάπλεον because Herod. has ἀνάπλεον in Ch. 31. But there is no means of determining which of the two should be altered, and this slight variation in telling the same story is characteristic of Herodotos.

Ch. VIII., p. 5, l. 20. λεοντέην. Most MSS. λεοντήν. But there seems to have been some doubt, as certain MSS. give λεοντήν or λεοντην. Analogy is in favour of the uncontracted form. See 7, 69 and cp. κυνέη, βοέη, παρδαλέη (Blaydes).

Ch. ix., p. 5, l. 25. διφυέα. Nodell proposes to omit as an explanation of μιζοπάρθενον, but such amplification is characteristic of Herod., and perhaps μιζοπάρθενόν τινα might be regarded as a substantive in apposition to ἐχιδναν δ.

Ch. xi., p. 7, l. 21. πρὸς πολλοὺς μένοντας. The best MSS. have πρὸς πολλοὺς δεόμενον. The middle form for δέον is probably impossible. See R. C. Jebb on Sophocles *Oed. Col.* 570. The emendations have been almost as many as editors. Buttmann, μηδὲ πρὸς πολλοὺς δέοι μένοντας. Valckenaer, μηδὲ πρὸς πολλοὺς οὐδὲν δέον. Maclv., μηδὲ πρὸ πολλοῦ δεόμενα or πρὸς πολλοῦ δέους γέμοντα. Blaydes, πρὸς πολλῷ πλέονας or πρὸς πολλοὺς ἐρχομένους (though doubtfully in both cases). Alricht, πρὸς πολλοὺς δέοι ἀνακινδυνεύειν which he gets from the δεόμενα of some MSS. One class of MSS. has πρὸ πολλοῦ, whence Stein elicits πρὸ σποδοῦ, which I regard as the worst of all. It does not seem to me to be justified by reference to c. 172. What is needed is some example of σποδός used for 'land' or 'mere earth.' The reading in the text is simple and intelligible but it does not account for the MS. δεόμενον and cannot be considered certain.

Ch. xii., p. 8, l. 12. φυγόντες Cobet for φεύγοντες, yet the present might be defended. The flying from the Skythians was a long process, the founding of the city (κτίσαντες) on the Chersonese was to those looking back a single historical fact.

Ch. xii., p. 8, l. 14. οἴκηται Cobet for οἰκισται with β. This is probably right, for the perfect of οἰκῶ is often used by Herod. in present sense.

Ch. xvii., p. 11, l. 12. Ἕλληνες Σκύθαι, some MSS. have Ἑλληνοσκύθαι which Holder adopts.

Ch. xxii., p. 13, l. 21. ἔχεται, so the *a* group of MSS. *β* has ἐπεται, the want of breathing being in favour of an original ἔχεται. The latter is the more forcible descriptive word, and it seems unnecessary to substitute the more commonplace ἐπεται without more authority.

Ch. xxv., p. 15, l. 15. ἀρχήν β. *a* has τὴν ἀρχήν, but both classes of MSS. omit the article in other instances of this adverbial ἀρχήν.

Ch. xxviii., p. 16, l. 25. πᾶσι τοῖσι. The regular construction of χωρίζειν is with genitive, and accordingly the passage has been emended by writing (*a*) πάντων τῶν... γινομένων χειμῶναι,

or (b) τῶν (sc. τρόπων) ἐν πᾶσι τοῖσι κτλ. But Stein quotes the analogous cases of οὐρίξειν, διαλλάσσειν [2, 16; 7, 70], and as there is no trace of variation in the MSS., it seems better to leave it and to regard κεχώρισται as equivalent to ἀνόμοιός ἐστι.

Ch. XXXIII., p. 19, l. 22. τοὺς πλησιοχώρους. Holder and others write τοῖς πλησιοχώροις, and Stein who retains the accusative connects it with κελεύοντας. But ἐπισκῆπτειν is found with accusative in poetry, Soph. *Trach.* 1221 τοσοῦτον δὴ σ' ἐπισκῆπτω.

Ch. XXXIII., p. 19, l. 28. θυούσας, six MSS. have ἐχούσας 'holding' which Stein adopts.

Ch. XXXVI., p. 21, l. 7. νόον ἔχόντως. Some edd. write as one word, but Plato *Legg.* 126 εἶ καὶ ἔχόντως νοῦν shows this to be unnecessary. The MSS. have ἔχοντας. Dobree and Bekker corrected to ἔχόντως. Badham proposed καὶ οὐδένα νόον ἔχοντα ἐξηγησαμένων. Blaydes, καὶ οὐδένα νόον ἔχοντα ἐξηγησαμένους.

Ch. XLII., p. 23, l. 21. περιπλῶντες, here and in cc. 156, 174 the MSS. concur in πλω-, elsewhere the best have πλε-.

Ch. LI., p. 30, l. 16. αἰνῶς. There is about equal authority for this word and for δεινῶς. Cp. cc. 61, 76; 2, 76; 3, 5.

Ch. LXIV., p. 36, l. 4. ἐπέννυσθαι thus the β group: α has ἐπίεννυσθαι. One of the α group has ἐφίεννυσθαι in the margin, so that the supposed Ionic form ἐπείεννυσθαι (of which there is no other example) was early suspected [Schaefer writes ἐπιέννυσθαι]. *Il.* xxiii. 135 καταείνυσαν is not decisive for εἴνυμι.

Ch. LXXI., p. 39, l. 11. ἐς ὃ ὁ Βορυσθένης ἐστὶ προσπλωτός. Stein says that these words cannot come from Herod. because they must refer to the rapids which interrupt the free navigation of the river, and that if Herod. had known of them he would have mentioned them in c. 53. But Herod. may have been informed of the distance to which the Borysthenes was navigable without being told why it was so no farther. In fact he says that no one knows anything about it beyond 40 days' sail.

Ch. LXXII., p. 41, l. 12. κύκλω τὸ σῆμα. Reiske inserted περί, which in his later edition Stein admits in brackets. It is not known to the MSS. The passage of Demosth. quoted by Liddell and Scott [*1 Olynth.* § 4] is not to the point, for it does not govern the accusative, but is adverbial.

Ch. LXXVIII., p. 45, ll. 10, 13. καταλίπεσκε, λάβεσκε. Some MSS. have -λείπεσκε [*S* has καταλείπεσκε], and Blaydes would write

λαμβάνεσκε as in c. 130 Schaefer wrote λαμβάνεσκον [p. 75, l. 8]. But the frequentative termination added to the verb stem is attested here and in c. 130 by all mss., some of the best also giving the augment κατελίπεσκε. On the other hand if regarded as an imperfect the present stem should be used.

Ch. LXXIX., p. 46, l. 8. διεπρήστευσε RV, an ἀπαξ λεγ., nor is it easy to account for. See note. Accordingly both mss. and edd. present varied corrections,—ἐπρήστευσε (Aldine), διεπίστευσε (S), διεδρήστευσε (Schweigh.), διεπρίστευσε (Badham), διεδρηπέτευσε (Dindorf, whom Blaydes follows). The sense required seems to be 'to go in haste,' or 'to address himself with eagerness.' Stein 'to mock.' The word is very likely corrupt, but the corrections are none of them convincing.

Ch. LXXXI., p. 48, l. 5. τοῦτον Schaefer omits; Stein defends it by c. 35. It is in all mss.

Ch. LXXXI., p. 48, l. 7. Stein brackets ἀπὸ τοῦ οἴστοῦ, and it might certainly be a marginal explanation. But all mss. have it, and ἄρῳις may perhaps admit of a defining word. See I, 215; and Aesch. P. V. 899 ἄπυρος ἄρῳις of the 'sting' of the gad-fly.

Ch. LXXX., p. 48, l. 24. ἐπιπέμποντος. Cobet proposed περιπέμποντος unnecessarily; the point is the sending of orders by the king [I, 60; 7, 6], not the extension of the missives.

Ch. LXXXV., p. 50, l. 11. καταδιδοί. Cobet would write ἐκδιδοί as in I, 80, 89; 4, 48, 49; 5, 118, etc. But the mss. do not vary, and perhaps Herod. had some notion as to the different level of the seas that made him use this compound.

Ch. LXXXVIII., p. 52, l. 1. πᾶσι δέκα [Ald. παισ(]. Edd. have proposed νηυσί, μνέαισι, ταλάντοις [Gompertz]. But it seems a well understood formula for 'a tenth,' here apparently of the equipment or cost of the bridge, including the animals and slaves employed on it. Cp. IX. 81.

Ch. XCIV., p. 54, l. 17. νομίζουσι. Holder accepts Mehler's δνομάζουσι. This is attractive, but the mss. do not vary, and perhaps it is more in Herod.'s way to use a word with a religious connotation.

Ch. XCV., p. 55, l. 27. ἐντέλλονται δὲ ἔτι ζώντι. Naber would omit these words, but they appear to me to be too characteristic of Herod. to be put aside.

Ch. XCV., p. 55, l. 27. ἐφάνη. Stein writes ἀνεφάνη. This is

of course more accurate, but it emphasises the wrong point, which is his appearance alive, not their seeing him *again*.

Ch. xcvi., p. 56, l. 25. κω has been altered to κως and κου, but the word admits of explanation, see note, and the mss. show no variation. See I, 153 and ch. 127.

Ch. ciii., p. 60, l. 9. ἐπαναχθέντας, mss. Stein ἐπαναχθέντες. Schweigh., Abicht, ἀπενειχθέντας. Stein's reading would mean that the Tauri 'put to sea to attack them,' see Thucyd. viii. 42. The sense required would be rather given by κατενεχθέντας [Thucyd. vi. 2; vii. 71].

Ch. cxl., p. 64, l. 17. ἐκγενήσεσθαι [Reiske for mss. ἐγγεν-]. Van Herwerden proposes ἐκγενέσθαι, but though the fut. infin. is not used by Herod. elsewhere after βούλομαι, he does use it after words of similar meaning, and later writers still more often. See Goodwin *M. and T.* § 113.

Chs. cxv. and cxvi., p. 66, l. 2 and l. 11. ἐπίθοντο. Cobet would write ἐπιθοντο in both cases. But the imperfect seems right. The conviction was continuous and resulted in action.

Ch. cxix., p. 68, l. 8. πρότερον. Blaydes and Stein πρότεροι, and perhaps this is better as meaning 'taking the initiative.' The mss., however, all have πρότερον.

Ch. cxix., p. 68, l. 18. οὐ περιοψόμεθα Bekker, approved by Blaydes and Cobet. mss. οὐ πεισόμεθα, except S, αἰσόμεθα. Other corrections are οὐ παυσόμεθα (Schweigh.), οὐκ ὑπησόμεθα (conj. Gaisford), οὐ κατακεισόμεθα (Steger), σφε τισόμεθα (Valcken.), οὐ κεισόμεθα (Stein). For Steger's conj. may be quoted. Xen. *Anab.* iii. 1. 14 κατακεισόμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Stein's is nearest to the mss., but it seems doubtful whether κεισόμεθα can mean 'we will remain inactive.' As the objection to the ms. reading is the meaning of πάσχειν *sincere*, it might be possible to take it as future of πέλθομαι.

Ch. cxxii., p. 70, l. 11. τοῦ Ταναΐδος. Stein ἰθὺ Ταν. This is paleographically ingenious and may be right. But it is not certain and ἰθὺ is somewhat awkward so soon after ἰθυσαν, and the river-name without article is unusual.

Ch. cxxiii., p. 70, l. 23. ἡ δὲ ἔρημος to end of chapter is excised by Borheck, as a late explanation, and as involving many geographical difficulties. But neither style nor geography justify us in assuming a non-Herodotean authorship.

Ch. CXXVII., p. 73, l. 13. *μαχησόμεθα* has much greater MS. support than *μαχεσόμεθα*, which, however, Cobet would write.

Ch. CXXVII., p. 73, l. 21. *τοῦτο*—*ρήσις*. Most edd. regard this as a gloss explaining the origin of a well-known proverb.

Ch. CXXXVI., p. 79, l. 16. *στρατεύσεσθαι* Naber. MSS. *στρατεύσασθαι*. Madv. *στρατεύεσθαι*.

Ch. CXXXVII., p. 80, l. 3. *πρὸς ταύτην τὴν γνώμην*. Cobet rejects these words, and both Stein and Holder bracket them. They are certainly unnecessary, but Herod. is prone to such repetitions.

Ch. CXXXIX., p. 80, l. 21. *καὶ βουλόμενοι... γέφυραν*. Stein omits this clause, perhaps rightly. But a less violent remedy is to omit only *καὶ βουλόμενοι* which are wanting in one MS.

Ch. CCLI., p. 82, l. 5. *ἐπακούσας*. Baehr *ὑπακούσας*. But *ὑπακούειν* is 'to obey' or 'to answer.' The point here is that he *heard*. *ἐπακούειν* 'to hear,' 'to be within hearing of' takes the genitive of this head, see Soph. *Phil.* 1417 and passage quoted in note below. But it may perhaps take the dative when there is the added notion. Or *πρῶτῳ κελεύματι* might be regarded as a dative of circumstance, not governed by *ἐπακούσας*, 'at the first command.'

Ch. CXLVIII., p. 86, l. 12. *γένηται* MSS. Cob. *γενήσεται*, but either construction with *ὅπως* is legitimate [Goodwin *M. and T.* § 339], and therefore it is safer to stand by the MSS.

Ch. CXLIX., p. 87, l. 4. *συνέβη δέ* Blaydes. *συνήνεκε δέ* Cobet. *συνέβη* after *τοῦτο*, Reiske and Schweigh., but some conjunction is wanted.

Ch. CLVIII., p. 93, l. 2. *παραιτησάμενοι* MSS. *παραφησάμενοι* Madv. But this (Homeric) word does not occur elsewhere in Herod., and there is perhaps an intentional irony in *παραιτ.* 'they begged to be allowed to lead them to a better district.'

Ch. CLIX., p. 94, l. 14. *κατὰ ταῦτά*. All MSS. except S *κατὰ ταῦτα*. Bekker and Stein *καὶ ταῦτα*. Negris *κάρτα ταῦτα*.

Ch. CLXIV., p. 98, l. 3. *ἀμφέρρυτον τὴν Κυρήνην εἶναι*. Schweig. *τὴν ἀμφ.* K. *εἶναι* 'that the sea-girt meant Kyrene,' and many edd. have adopted this. But the mistake may have been in believing Kyrene to be surrounded by sea. The Acropolis was so, Diodor. XIX. 79.

Ch. CLXVII., p. 99, l. 25. *πρόσχημα λόγου* 'a mere pretext,' Krüger: cp. 6, 133. MSS. *πρόσχημα τοῦ λόγου*. Stein *πρόσχημα τοῦ στόλου*, cp. 6, 44.

Ch. CLXXXI., p. 105, l. 22. ψάμμου β: ψάμμης α. I think -ης is clearly a slip. In all other places Herod. has ψάμμος, -ου, see p. 107, l. 2. Dindorf, whom Blaydes follows, corrected to -ου. Holder and Stein retain -ης.

Ch. CLXXXIII., p. 107, l. 12. τρῦψιν (*tactu*). Van Herwerden proposes τρίχωσιν or θριξί. But the reference is evidently to the substance of the hide.

Ch. CLXXXVII., p. 110, l. 2. καλούσι. Van Herw. καίωντων, but the change is unnecessary.

Ch. CLXXXVII., p. 110, l. 4. ἐπισπείσαντες Van Herw., Stein. MSS. σπείσαντες.

Ch. CXCII., p. 112, l. 12. φοίνιξι. Blaydes suggests φόρμιγξι. There does not seem to be any other instance of φοίνιξ for a 'cithern' till Athen. 636 B, 637 B.

Ch. CXCIV., p. 114, l. 2. Περικῆς. S πευκλῆς.

Ch. CXCVI., p. 114, l. 22. ἐς οὗ MSS. and the phrase is well established in Herod. See Stein on I, 67. But many edd. change to ἐς ὅ.

Ch. CXCVI., p. 114, l. 24. πρὶν ἂν ἀπισωθῇ. Blaydes πρὶν ἢ ἀνισωθῇ. But the phrase implies futurity sufficient to justify πρὶν ἂν, 'they are sure not to touch it till,' 'they are not going to touch it till.'

Ch. CXCIX., p. 116, l. 4. τῶν καρπῶν. Schenkl adds μεστά. Most recent editors regard it as spurious.

Ch. CCI., p. 117, l. 19. μένειν. Schenkl proposes fut. μενείν [μενέειν] here and at p. 118, l. 2; but μένειν may perhaps be regarded as vivid construction for certain future.

Ch. CCI., p. 117, l. 21. φάναι. St. φόνου. Van Herw. τοῦ φόνου.

Ch. CCI., p. 118, ll. 1—4. ταμόντες...χώρην. Van Herw. would omit all this sentence. Yet the repetition is Herodotean, and in a work intended for recitation might seem necessary for clearness.

Ch. CCV., p. 119, l. 21. ἡ μὲν. Stein ἐκ μὲν.

ΗΡΟΔΟΤΟΥ ΜΕΛΠΟΜΕΝΗ.

BOOK IV.

*The invasion of Asia by the Skythians and their
occupation of it for 28 years.*

I. Μετὰ δὲ τὴν Βαβυλῶνος αἵρεσιν ἐγένετο ἐπὶ
Σκύθας αὐτοῦ Δαρείου ἔλασις. ἀνθεύσης γὰρ τῆς
Ἀσίης ἀνδράσι καὶ χρημάτων μεγάλων συνιόντων
ἐπεθύμησε ὁ Δαρεῖος τίσασθαι Σκύθας, ὅτι ἐκεῖνοι
πρότεροι ἐσβαλόντες ἐς τὴν Μηδικὴν καὶ νικήσαντες 5
μάχη τοὺς ἀντιουμένους ὑπῆρξαν ἀδικίης. τῆς γὰρ ἄνω
Ἀσίης ἦρξαν, ὡς καὶ πρότερόν μοι εἴρηται, Σκύθαι
ἔτεα δυὼν δέοντα τριήκοντα. Κιμμερίους γὰρ ἐπι-
διώκοντες ἐσέβαλον ἐς τὴν Ἀσίην, καταπαύσαντες
τῆς ἀρχῆς Μήδους· οὗτοι γὰρ πρὶν ἢ Σκύθας 10
ἀπικέσθαι ἦρχον τῆς Ἀσίης. τοὺς δὲ Σκύθας
ἀποδημήσαντας ὀκτὼ καὶ εἴκοσι ἔτεα καὶ διὰ χρόνου
τοσούτου κατιόντας ἐς τὴν σφετέρην ἐξεδέξατο οὐκ
ἐλάσσω πόνος τοῦ Μηδικοῦ· εὖρον γὰρ ἀντιουμένην
σφι στρατιὴν οὐκ ὀλίγην· αἱ γὰρ τῶν Σκυθῶν 15
γυναῖκες, ὡς σφι οἱ ἄνδρες ἀπῆσαν χρόνον πολλόν,
ἐφοίτεον παρὰ τοὺς δούλους.

The milking of mares.

II. Τοὺς δὲ δούλους οἱ Σκύθαι πάντας τυφλοῦσι τοῦ γάλακτος εἵνεκεν τοῦ πίνουσι, ποιεῦντες ὥδε· ἐπεὰν φυσητῆρας λάβωσι ὀστέϊνους, αὐλοῖσι προσεμ-
 φερεστάτους, τούτους ἐσθέντες ἐς τῶν θηλέων ἵππων
 5 τὰ ἄρθρα φυσῶσι τοῖσι στόμασι, ἄλλοι δὲ ἄλλων
 φυσεόντων ἀμέλγουσι. φασὶ δὲ τοῦδε εἵνεκεν τοῦτο
 ποιεῖν· τὰς φλέβας τε πίμπλασθαι φυσεομένας τῆς
 ἵππου· καὶ τὸ οὐθαρ κατίεσθαι. ἐπεὰν δὲ ἀμέλξωσι
 τὸ γάλα, ἐσχέαντες ἐς ξύλινα ἀγγήϊα κοῖλα καὶ περι-
 10 στήσαντες κατὰ τὰ ἀγγήϊα τοὺς τυφλοὺς δονέουσι τὸ
 γάλα, καὶ τὸ μὲν αὐτοῦ ἐπιστάμενον ἀπαρύσαντες
 ἡγεῦνται εἶναι τιμιώτερον, τὸ δ' ὑπιστάμενον ἔσσουν
 τοῦ ἐτέρου. τούτων μὲν εἵνεκεν ἅπαντα, τὸν ἂν
 λάβωσι, οἱ Σκύθαι ἐκτυφλοῦσι· οὐ γὰρ ἀρόται εἰσὶ,
 15 ἀλλὰ νομάδες.

*The return of the Skythian invaders to their home
 is resisted,*

III. Ἐκ τούτων δὴ ὦν σφι τῶν δούλων καὶ τῶν
 γυναικῶν ἐπετράφη νεότης, οἱ ἐπεὶ τε ἔμαθον τὴν
 σφετέρην γένεσιν, ἡντιοῦντο αὐτοῖσι κατιοῦσι ἐκ τῶν
 Μήδων. καὶ πρῶτα μὲν τὴν χώραν ἀπετάμουντο
 20 τάφρον ὀρυζάμενοι εὐρέαν κατατείνουσαν ἐκ τῶν
 Ταυρικῶν ὀρέων ἐς τὴν Μαιῆτιν λίμνην, ἥ πέρ
 ἐστι μεγίστη· μετὰ δὲ πειρεομένοισι ἐσβάλλειν
 τοῖσι Σκύθησι ἀντικατιζόμενοι ἐμάχοντο. γινομένης
 δὲ μάχης πολλάκις καὶ οὐ δυναμένων οὐδὲν πλεον
 25 ἔχειν τῶν Σκυθέων τῇ μάχῃ, εἰς αὐτῶν ἔλεξε τάδε·
 Οἶα ποιεῦμεν, ἄνδρες Σκύθαι; δούλοισι τοῖσι ἡμετέ-

ροισι μαχόμενοι αὐτοί τε ἐλάσσονες κτεινόμενοι
 γινόμεθα καὶ ἐκείνους κτείνοντες ἐλασσόνων τὸ λοιπὸν
 ἄρξομεν. νῦν ὦν μοι δοκее αἰχμὰς μὲν καὶ τόξα
 μετεῖναι, λαβόντα δὲ ἕκαστον τοῦ ἵππου τὴν μᾶστιγα
 ἰέναι ἄσσον αὐτῶν. μέχρι μὲν γὰρ ὥρεον ἡμέας 5
 ὅπλα ἔχοντας, οἱ δὲ ἐνόμιζον ὅμοιοί τε καὶ ἐξ ὁμοίων
 ἡμῖν εἶναι· ἐπεὰν δὲ ἴδωνται μᾶστιγας ἀντὶ ὅπλων
 ἔχοντας, μαθόντες ὥς εἰσι ἡμέτεροι δούλοι, καὶ συγ-
 γνόντες τοῦτο οὐκ ὑπομενέουσι.

*but unsuccessfully. Darius resolves to retaliate by an
 invasion of their country.*

IV. Ταῦτα ἀκούσαντες οἱ Σκύθαι ἐποίεον ἐπιτε- 10
 λέα· οἱ δ' ἐκπλαγέντες τῷ γινομένῳ τῆς μάχης τε
 ἐπελάθοντο καὶ ἔφευγον. οὕτω οἱ Σκύθαι τῆς τε
 Ἀσίης ἦρξαν, καὶ ἐξελασθέντες αὐτὶς ὑπὸ Μήδων
 κατῆλθον τρόπῳ τοιούτῳ ἐς τὴν σφετέρην. τῶν δὲ
 εἵνεκεν ὁ Δαρείος τίσασθαι βουλόμενος συνήγειρε ἐπ' 15
 αὐτοὺς στράτευμα.

*The legends of their origin current among the
 Skythians.*

V. Ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων
 ἐθνέων εἶναι τὸ σφέτερον, τοῦτο δὲ γενέσθαι ὥδε·
 ἄνδρα γενέσθαι πρῶτον ἐν τῇ γῇ ταύτῃ ἐούσῃ ἐρήμῳ,
 τῷ οὐνομα εἶναι Ταργίταον· τοῦ δὲ Ταργιτάου τούτου 20
 τοὺς τοκέας λέγουσι εἶναι, ἑμοὶ μὲν οὐ πιστὰ λέγοντες,
 λέγουσι δ' ὦν, Δία τε καὶ Βορυσθένης τοῦ ποταμοῦ
 θυγατέρα. γένεος μὲν τοιούτου δὴ τινος γενέσθαι τὸν
 Ταργίταον, τούτου δὲ γενέσθαι παῖδας τρεῖς, Λιπόξαιν

καὶ Ἀρπόξαιν καὶ νεώτατον Κολάξαϊν. ἐπὶ τούτων
 ἀρχόντων ἐκ τοῦ οὐρανοῦ φερόμενα χρύσεια ποιήματα,
 ἄροτρον τε καὶ ζυγὸν καὶ σάγαριν καὶ φιάλην, πεσεῖν
 ἐς τὴν Σκυθικὴν. καὶ τῶν ἰδόντα πρῶτον τὸν πρεσ-
 5 βύτατον ἄσσον ἰέναι, βουλόμενον αὐτὰ λαβεῖν, τὸν
 δὲ χρυσὸν ἐπιόντος καίεσθαι. ἀπαλλαχθέντος δὲ
 τούτου προσιέναι τὸν δεύτερον, καὶ τὸν αὐτὶς ταῦτὰ
 ποιέειν. τοὺς μὲν δὴ καιόμενον τὸν χρυσὸν ἀπώσασθαι,
 τρίτῳ δὲ τῷ νεωτάτῳ ἐπελθόντι κατασβῆναι καὶ μιν
 10 ἐκείνον κομίσαι ἐς ἑωυτοῦ· καὶ τοὺς πρεσβυτέρους
 ἀδελφεοὺς πρὸς ταῦτα συγγινόντας τὴν βασιληῆν
 πᾶσαν παραδοῦναι τῷ νεωτάτῳ. VI. Ἀπὸ μὲν δὴ
 Λιποξάϊος γεγονέναι τούτους τῶν Σκυθέων, οἱ Αὐχάται
 γένος καλέονται, ἀπὸ δὲ τοῦ μέσου Ἀρποξάϊος οἱ
 15 Κατίαροί τε καὶ Τράσπιες καλέονται, ἀπὸ δὲ τοῦ
 νεωτάτου αὐτῶν τοὺς βασιλέας οἱ καλέονται Παρα-
 λάται· σύμπασι δὲ εἶναι οὖνομα Σκολότους, τοῦ
 βασιλέος ἐπωνυμίην· Σκύθας δὲ Ἕλληνες οὐνόμασαν.
 VII. Γεγονέναι μὲν νυν σφέας ὧδε λέγουσι οἱ Σκύθαι,
 20 ἔτεα δὲ σφι, ἐπεὶ τε γεγόνασι, τὰ σύμπαντα λέγουσι
 εἶναι ἀπὸ τοῦ πρώτου βασιλέος Ταργιτάου ἐς τὴν
 Δαρείου διάβασιν τὴν ἐπὶ σφέας χιλίων οὐ πλέω,
 ἀλλὰ τοσαῦτα. τὸν δὲ χρυσὸν τούτον τὸν ἱρὸν
 φυλάσσουσι οἱ βασιλέες ἐς τὰ μάλιστα, καὶ θυσίησι
 25 μεγάλῃσι ἱλασκόμενοι μετέρχονται ἀνὰ πᾶν ἔτος.
 ὃς δ' ἂν ἔχων τὸν χρυσὸν τὸν ἱρὸν ἐν τῇ ὀρθῇ ὑπαί-
 θριος κατακοιμηθῇ, οὗτος λέγεται ὑπὸ Σκυθέων οὐ
 διενιαντίζειν· δίδοσθαι δὲ οἱ διὰ τοῦτο ὅσα ἂν ἵππῳ
 ἐν ἡμέρῃ μιῇ περιελάσῃ αὐτός. τῆς δὲ χώρας εἰούσης
 30 μεγάλῃς τριφασίας τὰς βασιληίας τοῖσι παισὶ τοῖσι
 ἑωυτοῦ καταστήσασθαι Κολάξαϊν, καὶ τούτων μίαν

μεγίστην ποιῆσαι, ἐν τῇ τὸν χρυσὸν φυλάσσεσθαι. τὰ δὲ κατύπερθε πρὸς βορέην λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρας οὐκ οἶά τε εἶναι ἔτι προσωτέρω οὔτε ὁρᾶν οὔτε διεξιέναι ὑπὸ πτερῶν κεχυμένων· πτερῶν γὰρ καὶ τὴν γῆν καὶ τὸν ἡέρα εἶναι πλέον, καὶ 5 ταῦτα εἶναι τὰ ἀποκλήϊοντα τὴν ὄψιν.

The Greek legends as to the Skythians. The journey of Herakles who became father of Skythes.

VIII. Σκύθαι μὲν ὧδε ὑπὲρ σφέων τε αὐτῶν καὶ τῆς χώρας τῆς κατύπερθε λέγουσι, Ἑλλήνων δὲ οἱ τὸν Πόντον οἰκέοντες ὧδε. Ἡρακλέα ἐλαύνοντα τὰς Γηρυόνη βοῦς ἀπικέσθαι ἐς γῆν ταύτην ἐοῦσαν 10 ἐρήμην, ἦντινα νῦν Σκύθαι νέμονται. Γηρυόνηα δὲ οἰκέειν ἔξω τοῦ Πόντου, κατοικημένον τὴν οἱ Ἕλληνες λέγουσι Ἐρύθειαν νῆσον, τὴν πρὸς Γηδείροισι τοῖσι ἔξω Ἡρακλέων στηλέων, ἐπὶ τῷ Ὠκεανῷ. τὸν δὲ Ὠκεανὸν λόγῳ μὲν λέγουσι ἀπὸ ἡλίου ἀνατολέων 15 ἀρξάμενον γῆν περὶ πᾶσαν ῥέειν, ἔργῳ δὲ οὐκ ἀποδεικνύσι. ἐνθεύτεν τὸν Ἡρακλέα ἀπικέσθαι ἐς τὴν νῦν Σκυθικὴν χώραν καλεομένην· καταλαβεῖν γὰρ αὐτὸν χειμῶνά τε καὶ κρυμόν· ἐπειρυσάμενον δὲ τὴν λεοντήν κατυπνῶσαι, τὰς δὲ οἱ ἵππους τὰς ἀπὸ τοῦ 20 ἵρματος νεμομένας ἐν τούτῳ τῷ χρόνῳ ἀφανισθῆναι θείῃ τύχῃ. IX. Ὡς δ' ἐγερθῆναι τὸν Ἡρακλέα, δίξασθαι, πάντα δὲ τὰ τῆς χώρας ἐπεξελθόντα τέλος ἀπικέσθαι ἐς τὴν Ὑλαίην καλεομένην γῆν· ἐνθαῦτα δὲ αὐτὸν εὔρεῖν ἐν ἄντρῳ μιξοπάρθενόν τινα ἔχιδναν διφυέα, 25 τῆς τὰ μὲν ἄνω ἀπὸ τῶν γλουτῶν εἶναι γυναικὸς, τὰ δὲ ἐνερθε ὄφις. ἰδόντα δὲ καὶ θουμάσαντα ἐπείρεσθαι

μιν, εἴ κου ἴδοι ἵππους πλανωμένας· τὴν δὲ φάναι
 ἑωυτὴν ἔχειν, καὶ οὐκ ἀποδώσειν ἐκείνῳ πρὶν ἢ οἱ
 μιχθῆναι· τὸν δὲ Ἑρακλέα μιχθῆναι ἐπὶ τῷ μισθῷ
 τούτῳ· ἐκείνην τε δὴ ὑπερβάλλεσθαι τὴν ἀπόδοσιν
 5 τῶν ἵππων, βουλομένην ὥς πλείστον χρόνον συνεῖναι
 τῷ Ἑρακλεῖ, καὶ τὸν κομισάμενον ἐθέλειν ἀπαλλάσ-
 σεσθαι· τέλος δὲ ἀποδιδούσαν αὐτὴν εἰπεῖν· "Ἴππους
 μὲν δὴ ταύτας ἀπικομένας ἐνθάδε ἔσωσά τοι ἐγώ,
 σῶστρα δὲ σὺ παρέσχες· ἔχω γὰρ ἐκ σέο παῖδας τρεῖς·
 10 τούτους, ἐπεὰν γένωνται τρόφιες, ὃ τι χρὴ ποιέειν,
 ἐξηγέεο σὺ, εἴτε αὐτοῦ κατοικίζω (χώρης γὰρ τῆσδε
 ἔχω τὸ κράτος αὐτῇ) εἴτε ἀποπέμπω παρὰ σέ. Τὴν
 μὲν δὴ ταῦτα ἐπειρωτᾶν, τὸν δὲ λέγουσι πρὸς ταῦτα
 εἰπεῖν· Ἐπεὰν ἀνδρωθέντας ἴδῃαι τοὺς παῖδας, τάδε
 15 ποιεῦσα οὐκ ἂν ἀμαρτάνοις· τὸν μὲν ἂν ὁρᾷς αὐτῶν
 τόδε τὸ τόξον ὧδε διατεινόμενον καὶ τῷ ζωστήρι τῷδε
 κατὰ τάδε ζωννύμενον, τοῦτον μὲν τῆσδε τῆς χώρας
 οἰκήτορα ποιεῦ· ὃς δ' ἂν τούτων τῶν ἔργων τῶν
 ἐντέλλομαι λείπηται, ἔκπεμπε ἐκ τῆς χώρας. καὶ
 20 ταῦτα ποιεῦσα αὐτῇ τε εὐφρανέαι καὶ τὰ ἐντεταλμένα
 ποιήσεις. Χ. Τὸν μὲν δὴ εἰρύσαντα τῶν τόξων τὸ
 ἕτερον (δύο γὰρ δὴ φορέειν τέως Ἑρακλέα), καὶ τὸν
 ζωστήρα προδέξαντα παραδοῦναι τὸ τόξον τε καὶ τὸν
 ζωστήρα ἔχοντα ἐπ' ἄκρης τῆς συμβολῆς φιάλῃν
 25 χρυσέην, δόντα δὲ ἀπαλλάσσεσθαι, τὴν δ', ἐπεὶ οἱ
 γενομένους τοὺς παῖδας ἀνδρωθῆναι, τοῦτο μὲν σφι
 οὐνόματα θέσθαι, τῷ μὲν Ἀγάθυρσον αὐτῶν, τῷ δ'
 ἐπομένῳ Γελωνὸν, Σκύθην δὲ τῷ νεωτάτῳ, τοῦτο δὲ
 τῆς ἐπιστολῆς μεμνημένην αὐτὴν ποιῆσαι τὰ ἐντε-
 30 ταλμένα. καὶ δὴ δύο μὲν οἱ τῶν παίδων, τὸν τε
 Ἀγάθυρσον καὶ τὸν Γελωνὸν, οὐκ οἴους τε γενομένους

ἐξικέσθαι πρὸς τὸν προκείμενον ἄεθλον οἵχεσθαι ἐκ τῆς χώρας ἐκβληθέντας ὑπὸ τῆς γειναμένης, τὸν δὲ νεώτατον αὐτῶν Σκύθην ἐπιτελέσαντα καταμεῖναι ἐν τῇ χώρῃ. καὶ ἀπὸ μὲν Σκύθew τοῦ Ἡρακλέος γενέσθαι τοὺς αἰεὶ βασιλέας γινομένους Σκυθέων, 5 ἀπὸ δὲ τῆς φιλίας ἔτι καὶ ἐς τὸδε φιλάς ἐκ τῶν ζωστήρων φορέειν Σκύθας, τὸ δὴ μῦνον μηχανήσασθαι τὴν μητέρα Σκύθη. ταῦτα δὲ Ἑλλήνων οἱ τὸν Πόντον οἰκέοντες λέγουσι.

Another legend which the historian prefers.

XI. Ἔστι δὲ καὶ ἄλλος λόγος ἔχων ὧδε, τῷ 10 μάλιστα λεγομένῳ αὐτὸς πρόσκειμαι, Σκύθας τοὺς νομάδας οἰκέοντας ἐν τῇ Ἀσίῃ πολέμῳ πιεσθέντας ὑπὸ Μασσαγετέων οἵχεσθαι διαβάντας ποταμὸν Ἀράξεα ἐπὶ γῆν τὴν Κιμμερίην (τὴν γὰρ νῦν νέμονται Σκύθαι, αὕτη λέγεται τὸ παλαιὸν εἶναι Κιμμερίων), 15 τοὺς δὲ Κιμμερίους ἐπιόντων Σκυθέων βουλευέσθαι, ὡς στρατοῦ ἐπιόντος μεγάλου, καὶ δὴ τὰς γνώμας σφέων κεχωρισμένας, ἐντόνους μὲν ἀμφοτέρας, ἀμείνω δὲ τὴν τῶν βασιλέων τὴν μὲν γὰρ δὴ τοῦ δήμου φέρειν γνώμην, ὡς ἀπαλλάσσεσθαι πρῆγμα εἴη μηδὲ 20 πρὸς πολλοὺς μένοντας κινδυνεύειν, τὴν δὲ τῶν βασιλέων διαμάχεσθαι περὶ τῆς χώρας τοῖσι ἐπιούσι. οὐκ ὦν δὴ ἐθέλειν πείθεσθαι οὔτε τοῖσι βασιλεῦσι τὸν δῆμον οὔτε τῷ δήμῳ τοὺς βασιλέας. τοὺς μὲν δὴ ἀπαλλάσσεσθαι βουλευέσθαι ἀμαχητὶ τὴν χώραν 25 παραδόντας τοῖσι ἐπιούσι, τοῖσι δὲ βασιλεῦσι δόξαι ἐν τῇ ἐωυτῶν κέεσθαι ἀποθανόντας μηδὲ συμφεύγειν τῷ δήμῳ, λογισαμένους, ὅσα τε ἀγαθὰ πεπόνθασι καὶ

ὅσα φεύγοντας ἐκ τῆς πατρίδος κακὰ ἐπίδοξα κατα-
 λαμβάνειν. ὥς δὲ δόξαι σφι ταῦτα, διαστάντας καὶ
 ἀριθμὸν ἴσους γενόμενους μάχεσθαι πρὸς ἀλλήλους·
 καὶ τοὺς μὲν ἀποθανόντας πάντας ὑπ' ἐωυτῶν θάψαι
 5 τὸν δῆμον τῶν Κιμμερίων παρὰ ποταμὸν Τύρην (καὶ
 σφεων ἔτι δῆλός ἐστι ὁ τάφος), θάψαντας δὲ οὕτω
 τὴν ἔξοδον ἐκ τῆς χώρας ποιέεσθαι, Σκύθας δὲ ἐπελ-
 θόντας λαβεῖν ἐρήμην τὴν χώραν. XII. Καὶ νῦν ἔστι
 μὲν ἐν τῇ Σκυθικῇ Κιμμέρια τεῖχεα, ἔστι δὲ πορθμήϊα
 10 Κιμμέρια, ἔστι δὲ καὶ χώρα οὖνομα Κιμμερίη, ἔστι
 δὲ Βόσπορος Κιμμέριος καλεόμενος. φαίνονται δὲ
 οἱ Κιμμέριοι φυγόντες ἐς τὴν Ἀσίην τοὺς Σκύθας
 καὶ τὴν χερσόνησον κτίσαντες, ἐν τῇ νῦν Σινώπη
 πόλιν Ἑλλὰς οἴκηται. φανεροὶ δὲ εἰσι καὶ οἱ
 15 Σκύθαι διώξαντες αὐτοὺς καὶ ἐσβαλόντες ἐς γῆν
 τὴν Μηδικήν, ἀμαρτόντες τῆς ὁδοῦ. οἱ μὲν γὰρ
 Κιμμέριοι αἰεὶ τὴν παρὰ θάλασσαν ἔφευγον, οἱ δὲ
 Σκύθαι ἐν δεξιῇ τὸν Καύκασον ἔχοντες ἐδίωκον, ἐς ὃ
 ἐσέβαλον ἐς τὴν Μηδικήν γῆν, ἐς μεσόγαιαν τῆς ὁδοῦ
 20 τραφθέντες. οὗτος δὲ ἄλλος ξυνὸς Ἑλλήνων τε καὶ
 βαρβάρων λεγόμενος λόγος εἴρηται.

Another account, that of Aristes of Proconnesos.

XIII. Ἐφη δὲ Ἀριστέης ὁ Καῦστροβίου ἀνὴρ
 Προκοννήσιος, ποιέων ἔπεα, ἀπικέσθαι ἐς Ἰσσηδόνας
 φοιβόλαμπτος γενόμενος, Ἰσσηδόνων δὲ ὑπεροικέειν
 25 Ἀριμασποὺς ἄνδρας μουννοφθάλμους, ὑπὲρ δὲ τούτων
 τοὺς χρυσοφύλακας γρυῦπας, τούτων δὲ τοὺς Ὑπερ-
 βορέους κατήκοντας ἐπὶ θάλασσαν. τούτους ὦν
 πάντας πλὴν Ὑπερβορέων ἀρξάντων Ἀριμασπῶν

αἰεὶ τοῖσι πλησιοχώροισι ἐπιτίθεσθαι, καὶ ὑπὸ μὲν Ἀριμασπῶν ἐξωθέεσθαι ἐκ τῆς χώρας Ἰσσηδόνας, ὑπὸ δὲ Ἰσσηδόνων Σκύθας, Κιμμερίους δὲ οἰκέοντας ἐπὶ τῇ νοτίῃ θαλάσῃ ὑπὸ Σκυθέων πιεζομένους ἐκλείπειν τὴν χώραν. οὕτω δὴ οὐδὲ οὗτος συμφέρε- 5
ται περὶ τῆς χώρας ταύτης Σκύθησι.

The mysterious disappearance of Aristæas in Proconnesos and his reappearance in the seventh year afterwards.

XIV. Καὶ ὅθεν μὲν ἦν Ἀριστέης ὁ ταῦτα ποιήσας, εἴρηται· τὸν δὲ περὶ αὐτοῦ ἤκουον λόγον ἐν Προκοννήσῳ καὶ Κυζίκῳ, λέξω. Ἀριστέην γὰρ λέγουσι, ἔοντα τῶν ἀστῶν οὐδενὸς γένος ὑποδεέστερον, 10 ἐσελθόντα ἐς κναφήϊον ἐν Προκοννήσῳ ἀποθανεῖν, καὶ τὸν κναφέα κατακληίσαντα τὸ ἐργαστήριον οἴχεσθαι ἀγγελέοντα τοῖσι προσήκουσι τῷ νεκρῷ. ἐσκεδασμένου δὲ ἤδη τοῦ λόγου ἀνὰ τὴν πόλιν, ὡς τεθνεὺς εἶη ὁ Ἀριστέης, ἐς ἀμφισβασίας τοῖσι 15 λέγουσι ἀπικέσθαι ἄνδρα Κυζικηνὸν ἤκοντα ἐξ Ἀρτάκης πόλιος, φάντα συντυχεῖν τέ οἱ ἰόντι ἐπὶ Κυζίκου καὶ ἐς λογους ἀπικέσθαι. καὶ τοῦτον μὲν ἐντεταμένως ἀμφισβατέειν, τοὺς δὲ προσήκοντας τῷ νεκρῷ ἐπὶ τὸ κναφήϊον παρεῖναι ἔχοντας τὰ πρόσφορα 20 ὡς ἀναιρησομένους. ἀνοιχθέντος δὲ τοῦ οἰκήματος οὔτε τεθνεῶτα οὔτε ζῶντα φαίνεσθαι Ἀριστέην. μετὰ δὲ ἐβδόμῳ ἔτει φανέντα αὐτὸν ἐς Προκόννησον ποιῆσαι τὰ ἔπεα ταῦτα, τὰ νῦν ὑπ' Ἑλλήνων Ἀριμάσπεα καλέεται, ποιήσαντα δὲ ἀφανισθῆναι τὸ 25 δεύτερον.

The miraculous appearance of Aristaeus two hundred and forty years afterwards at Metapontum in Italy.

XV. ταῦτα μὲν αἱ πόλεις αὗται λέγουσι, τάδε δὲ οἶδα Μεταποντίνοισι τοῖσι ἐν Ἰταλίῃ συγκυρήσαντα μετὰ τὴν ἀφάνισιν τὴν δευτέρην Ἀριστέεω ἔτεσι τεσσεράκοντα καὶ διηκοσίοισι, ὥς ἐγὼ συμβαλ-
 5 λόμενος ἐν Προκοννήσῳ τε καὶ Μεταποντίῳ εὑρίσκον. Μεταποντῖνοί φασι αὐτὸν Ἀριστέην φανέντα σφι ἐς τὴν χώραν κελεῦσαι βωμὸν Ἀπόλλωνι ἰδρύσασθαι καὶ Ἀριστέεω τοῦ Προκοννησίου ἐπωνυμίην ἔχοντα ἀνδριάντα παρ' αὐτὸν στήσαι· φάναι γάρ σφι τὸν
 10 Ἀπόλλωνα Ἰταλιωτέων μούνοισι δὴ ἀπικέσθαι ἐς τὴν χώραν, καὶ αὐτὸς οἱ ἔπεσθαι ὁ νῦν ἐὼν Ἀριστέης. τότε δὲ, ὅτε εἶπετο τῷ θεῷ, εἶναι κόραξ. καὶ τὸν μὲν εἶπαντα ταῦτα ἀφανισθῆναι, σφέας δὲ Μεταποντῖνοι λέγουσι ἐς Δελφοὺς πέμψαντας τὸν θεὸν
 15 ἐπειρωτᾶν, ὅ τι τὸ φάσμα τοῦ ἀνθρώπου εἴη. τὴν δὲ Πυθίην σφέας κελεύειν πείθεσθαι τῷ φάσματι, πειθομένοισι δὲ ἄμεινον συνοίσεσθαι. καὶ σφέας δεξαμένους ταῦτα ποιῆσαι ἐπιτελέα. καὶ νῦν ἔστηκε ἀνδριάς ἐπωνυμίην ἔχων Ἀριστέεω παρ' αὐτῷ τῷ
 20 ἀγάλματι τοῦ Ἀπόλλωνος, πέριξ δὲ αὐτὸν δάφναι ἐστᾶσι, τὸ δὲ ἄγαλμα ἐν τῇ ἀγορῇ ἵδρυται. Ἀριστέεω μὲν νυν πέρι τοσαῦτα εἰρήσθω.

The northern part of Skythia is an unknown land.

XVI. Τῆς δὲ γῆς, τῆς πέρι ὅδε ὁ λόγος ὀρμηται λέγεσθαι, οὐδεὶς οἶδε ἀτρεκέως, ὅ τι τὸ κατύπερθε

ἐστι· οὐδενὸς γὰρ δὴ αὐτόπτεω εἶδέναι φαμένου
 δύναμαι πυθέσθαι· οὐδὲ γὰρ οὐδὲ Ἀριστέης, τοῦ περ
 ὀλίγῳ πρότερον τούτων μνήμην ἐποιεῦμην, οὐδὲ οὗτος
 προσωτέρῳ Ἰσσηδόνων ἐν αὐτοῖσι τοῖσι ἔπεσι ποίεων
 ἔφησε ἀπικέσθαι, ἀλλὰ τὰ κατύπερθε ἔλεγε ἀκοῇ, 5
 φὰς Ἰσσηδόνας εἶναι τοὺς ταῦτα λέγοντας. ἀλλ'
 ὅσον μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἰοί τ'
 ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρήσεται.

*The geography and tribes of Skythia, as far as they
 are known.*

XVII. Ἀπὸ τοῦ Βορυσθενεΐτέων ἐμπορίου
 (τοῦτο γὰρ τῶν παραθαλασσίων μεσαίτατόν ἐστι 10
 πάσης τῆς Σκυθικῆς), ἀπὸ τούτου πρῶτοι Καλλιπίδαι
 νέμονται ἔοντες Ἕλληνες Σκύθαι, ὑπὲρ δὲ τούτων
 ἄλλο ἔθνος, οἷ Ἀλαζῶνες καλέονται. οὗτοι δὲ καὶ
 οἱ Καλλιπίδαι τὰ μὲν ἄλλα κατὰ ταῦτὰ Σκύθησι
 ἐπασκέουσι, σῖτον δὲ καὶ σπείρουσι καὶ σιτέονται, 15
 καὶ κρόμμυα καὶ σκόροδα καὶ φακοὺς καὶ κέγχρους.
 ὑπὲρ δὲ Ἀλαζώνων οἰκέουσι Σκύθαι ἀροτῆρες, οἷ οὐκ
 ἐπὶ σιτήσι σπείρουσι τὸν σῖτον, ἀλλ' ἐπὶ πρήσι. τού-
 των δὲ κατύπερθε οἰκέουσι Νευροί, Νευρῶν δὲ τὸ πρὸς
 βορέην ἄνεμον ἔρημος ἀνθρώπων, ὅσον ἡμεῖς ἴδμεν. 20
 ταῦτα μὲν παρὰ τὸν Ὑπανιν ποταμόν ἐστι ἔθνεα
 πρὸς ἐσπέρης τοῦ Βορυσθέneos. XVIII. Ἀτὰρ
 διαβάντι τὸν Βορυσθέnea ἀπὸ θαλάσσης πρῶτον
 μὲν ἡ Ὑλαίη, ἀπὸ δὲ ταύτης ἄνθρωποι οἰκέουσι
 Σκύθαι γεωργοί, τοὺς Ἕλληνες οἷ οἰκέοντες ἐπὶ τῷ 25
 Ὑπάνι ποταμῷ καλέουσι Βορυσθενεΐτας, σφέας δὲ
 αὐτοὺς Ὀλβιοπολίτας. οὗτοι ὦν οἱ γεωργοὶ Σκύθαι

- νέμονται τὸ μὲν πρὸς τὴν ἡῶ ἐπὶ τρεῖς ἡμέρας ὁδοῦ,
 κατήκοντες ἐπὶ ποταμὸν, τῷ οὖνομα κεῖται Παντι-
 κάπης, τὸ δὲ πρὸς βορέην ἄνεμον πλόον ἀνὰ τὸν
 Βορυσθίνεα ἡμερέων ἑνδεκα· ἡ δὲ κατύπερθε τούτων
 5 ἔρημός ἐστι ἐπὶ πολλόν. μετὰ δὲ τὴν ἔρημον
 Ἀνδροφάγοι οἰκέουσι, ἔθνος ἐὼν ἴδιον καὶ οὐδαμῶς
 Σκυθικόν. τὸ δὲ τούτων κατύπερθε ἔρημος ἤδη
 ἀληθέως καὶ ἔθνος ἀνθρώπων οὐδὲν, ὅσον ἡμεῖς ἴδμεν.
 XIX. Τὸ δὲ πρὸς τὴν ἡῶ τῶν γεωργῶν τούτων Σκυθέων
 10 διαβάντι τὸν Παντικάπην ποταμὸν νομάδες ἤδη
 Σκύθαι νέμονται, οὗτ' ἔτι σπεύροντες οὐδὲν οὔτε
 ἀρουῦντες· ψιλὴ δὲ δενδρέων ἡ πᾶσα αὕτη γῆ πλὴν
 τῆς Ὑλαίης. οἱ δὲ νομάδες οὗτοι τὸ πρὸς τὴν ἡῶ
 ἡμερέων τεσσέρων καὶ δέκα ὁδὸν νέμονται χώρην
 15 κατατείνουσιν ἐπὶ ποταμὸν Γέρρον. XX. Πέρην
 δὲ τοῦ Γέρρου ταῦτα δὴ τὰ καλούμενα βασιλήϊά ἐστι
 καὶ Σκύθαι οἱ ἄριστοί τε καὶ πλείστοι καὶ τοὺς ἄλλους
 νομίζοντες Σκύθας δούλους σφετέρους εἶναι· κατή-
 κουσι δὲ οὗτοι τὸ μὲν πρὸς μεσαμβρίην ἐς τὴν
 20 Ταυρικὴν, τὸ δὲ πρὸς ἡῶ ἐπὶ τε τάφρον, τὴν δὴ οἱ ἐκ
 τῶν τυφλῶν γενόμενοι ὤρυξαν, καὶ ἐπὶ τῆς λίμνης
 τῆς Μαιήτιδος τὸ ἐμπόριον, τὸ καλέεται Κρημνοί·
 τὰ δὲ αὐτῶν κατήκουσι ἐπὶ ποταμὸν Τάναϊν. τὰ δὲ
 κατύπερθε πρὸς βορέην ἄνεμον τῶν βασιληϊῶν
 25 Σκυθέων οἰκέουσι Μελαγχλαῖνοι, ἄλλο ἔθνος καὶ οὐ
 Σκυθικόν. Μελαγχλαίων δὲ τὸ κατύπερθε λίμναι
 καὶ ἔρημός ἐστι ἀνθρώπων, κατ' ὅσον ἡμεῖς ἴδμεν.

Beyond the Tanais are other non-Skythian tribes, the Sauromatae and Boudini.

XXI. Τάναϊν δὲ ποταμὸν διαβάντι οὐκέτι Σκυθική, ἀλλ' ἡ μὲν πρώτη τῶν λαξίων Σαυροματέων ἐστὶ, οὐ ἐκ τοῦ μυχοῦ ἀρξάμενοι τῆς Μαιήτιδος λίμνης νέμονται τὸ πρὸς βορέην ἄνεμον, ἡμερέων πεντεκαίδεκα ὁδόν, πᾶσαν ἐοῦσαν ψιλὴν καὶ ἀγρίων 5 καὶ ἡμέρων δενδρέων· ὑπεροικέουσιν δὲ τούτων δευτέρην λάξιν ἔχοντες Βουδῖνοι, γῆν νεμόμενοι πᾶσαν δασέαν ὕλη παντοίῃ.

The Thussagetæ and Iurkæ, and their manner of hunting.

XXII. Βουδίνων δὲ κατύπερθε πρὸς βορέην ἐστὶ πρώτη μὲν ἔρημος ἐπ' ἡμερέων ἑπτὰ ὁδόν, μετὰ 10 δὲ τὴν ἔρημον ἀποκλίνουντι μᾶλλον πρὸς ἀπηλιώτην ἄνεμον νέμονται Θυσσαγέται, ἔθνος πολλὸν καὶ ἴδιον· ζώουσι δὲ ἀπὸ θήρης. συνεχέες δὲ τούτοις ἐν τοῖσι αὐτοῖσι τόποισι κατοικημένοι εἰσὶ, τοῖσι οὖνομα κεῖται Ἰῦρκαι, καὶ οὗτοι ἀπὸ θήρης ζῶντες τρόπῳ 15 τοιῷδε· λοχᾶ ἐπὶ δένδρεον ἀναβὰς (τὰ δὲ ἐστὶ πυκνὰ ἀνὰ πᾶσαν τὴν χώραν), ἵππος δὲ ἐκάστω δεδιδαγμένος ἐπὶ γαστέρα κέεσθαι ταπεινότητος εἵνεκεν ἑτοιμός ἐστι καὶ κύων· ἐπεὰν δὲ ἀπιδῇ τὸ θηρίον ἀπὸ τοῦ δενδρέου, τοξεύσας καὶ ἐπιβὰς ἐπὶ τὸν 20 ἵππον διώκει, καὶ ὁ κύων ἔχεται. ὑπὲρ δὲ τούτων τὸ πρὸς τὴν ἡῶ ἀποκλίνουντι οἰκέουσιν Σκύθαι ἄλλοι, ἀπὸ τῶν βασιληῶν Σκυθέων ἀποστάντες καὶ οὕτω ἀπικόμενοι ἐς τοῦτον τὸν χώρον.

A bold tribe the Argippaeans who live on the fruit of the Ponticum.

XXIII. Μέχρι μὲν δὴ τῆς τούτων τῶν Σκυθέων
 χώρας ἐστὶ ἡ καταλεχθεῖσα πᾶσα πεδιάς τε γῇ καὶ
 βαθύγαιος, τὸ δ' ἀπὸ τούτου λιθώδης τ' ἐστὶ καὶ
 τρηχέα. διεξελθόντι δὲ καὶ τῆς τρηχέως χῶρον
 5 πολλὸν οἰκέουσι ὑπώρεαν οὐρέων ὑψηλῶν ἄνθρωποι
 λεγόμενοι εἶναι πάντες φαλακροὶ ἐκ γενεῆς γινόμενοι,
 καὶ ἔρσενες καὶ θήλειαι ὁμοίως, καὶ σιμοὶ καὶ γένεια
 ἔχοντες μεγάλα, φωνὴν δὲ ἰδίην ἰέντες, ἐσθῆτι δὲ
 χρεόμενοι Σκυθικῇ, ζῶντες δὲ ἀπὸ δενδρέων. ποντι-
 10 κὸν μὲν οὖνομα τῷ δενδρέῳ, ἀπ' οὗ ζῶουσιν, μέγαθος
 δὲ κατὰ συκένην μάλιστά κη· καρπὸν δὲ φορέει κυάμῳ
 ἴσον, πυρῆνα δὲ ἔχει· τοῦτο ἐπεὰν γένηται πέπον,
 σακκέουσι ἱματίοισι, ἀπορρέει δ' ἀπ' αὐτοῦ παχὺ
 καὶ μέλαν, οὖνομα δὲ τῷ ἀπορρέοντί ἐστι ἄσχυ·
 15 τοῦτο καὶ λείχουσι καὶ γάλακτι συμμίσγοντες
 πίνουσι, καὶ ἀπὸ τῆς παχύτητος αὐτοῦ τῆς τρυγὸς
 παλάθας συντιθέασιν καὶ ταύτας σιτέονται. πρόβατα
 γὰρ σφιν οὐ πολλά ἐστί· οὐ γάρ τι σπουδαῖαι νομαὶ
 αὐτόθι εἰσὶ. ὑπὸ δενδρέῳ δὲ ἕκαστος κατοίκεται,
 20 τὸν μὲν χειμῶνα, ἐπεὰν τὸ δένδρεον περικαλύψῃ
 πῖλῳ στεγνῷ λευκῷ, τὸ δὲ θέρος ἄνευ πύλου.
 τούτους οὐδεὶς ἀδικεῖ ἀνθρώπων· ἱροὶ γὰρ λέγονται
 εἶναι. οὐδέ τι ἀρήϊον ὄπλον ἐκτέεται. καὶ τοῦτο
 μὲν τοῖσι περιοικέουσι οὗτοί εἰσι οἱ τὰς διαφορὰς
 25 διαιρέοντες, τοῦτο δὲ, ὅς ἂν φεύγων καταφύγῃ ἐς τού-
 τους, ὑπ' οὐδενὸς ἀδικέεται· οὖνομα δὲ σφί ἐστι
 Ὀργιεμπαῖοι.

To the north of the Argippaeans is a land unknown, of which fabulous stories are told.

XXIV. Μέχρι μὲν νυν τῶν φαλακρῶν τούτων πολλή περιφάνεια τῆς χώρας ἐστὶ καὶ τῶν ἔμπροσθε ἐθνέων· καὶ γὰρ Σκυθέων τινὲς ἀπικνέονται ἐς αὐτοὺς, τῶν οὐ χαλεπὸν ἐστὶ πυθέσθαι, καὶ Ἑλλήνων τῶν ἐκ Βορυσθέneos τε ἐμπορίου καὶ τῶν ἄλλων Ποντικῶν 5 ἐμπορίων. Σκυθέων δὲ οἱ ἂν ἔλθωσιν ἐς αὐτοὺς, δι' ἐπτὰ ἑρμηνέων καὶ δι' ἐπτὰ γλωσσέων διαπρήσσονται. XXV. Μέχρι μὲν δὴ τούτων γινώσκεται, τὸ δὲ τῶν φαλακρῶν κατύπερθε οὐδεὶς ἀτρεκέως οἶδε φράσαι· οὐρεά τε γὰρ ὑψηλὰ ἀποτάμνει ἄβατα καὶ 10 οὐδεὶς σφεα ὑπερβαίνει. οἱ δὲ φαλακροὶ οὗτοι λέγουσι, ἐμοὶ μὲν οὐ πιστὰ λέγοντες, οἰκέειν τὰ οὐρεα αἰγίποδας ἄνδρας, ὑπερβάντι δὲ τούτους ἄλλους ἀνθρώπους, οἱ τὴν ἐξάμηνον κατεύδουσι· τοῦτο δὲ οὐκ ἐνδέκομαι ἀρχήν. ἀλλὰ τὸ μὲν πρὸς ἡῶ τῶν 15 φαλακρῶν γινώσκεται ἀτρεκέως ὑπὸ Ἰσσηδόνων οἰκεόμενον, τὸ μέντοι κατύπερθε πρὸς βορέην ἄνεμον οὐ γινώσκεται, οὔτε τῶν φαλακρῶν οὔτε τῶν Ἰσσηδόνων, εἰ μὴ ὅσα αὐτῶν τούτων λεγόντων.

To the east are the Issedones, who have several strange customs. Beyond these are the one-eyed Arimaspians.

XXVI. Νόμοισι δὲ Ἰσσηδόνες τοιοισίδε λέγον- 20 ται χρᾶσθαι· ἐπεὰν ἀνδρὶ ἀποθάνῃ πατήρ, οἱ προσήκοντες πάντες προσάγουσι πρόβατα, καὶ ἔπειτεν ταῦτα θύσαντες καὶ καταταμόντες τὰ κρέα κατατάμνουσι καὶ τὸν τοῦ δεκομένου τεθνεῶτα γονέα,

ἀναμίξαντες δὲ πάντα τὰ κρέα δαῖτα προτίθενται. τὴν δὲ κεφαλὴν αὐτοῦ ψιλώσαντες καὶ ἐκκαθήραντες καταχρυσοῦσι, καὶ ἔπειτεν ἅτε ἀγάλματι χρέονται, θυσίας μεγάλας ἐπετέουσ ἐπιτελέοντες. παῖς δὲ 5 πατρὶ τοῦτο ποιέει, κατὰ περ οἱ Ἕλληνες τὰ γενέσια. ἄλλως δὲ δίκαιοι καὶ οὗτοι λέγονται εἶναι, ἰσοκρατές δὲ ὁμοίως αἱ γυναῖκες τοῖσι ἀνδράσι. XXVII. γινώσκονται μὲν δὴ καὶ οὗτοι, τὸ δὲ ἀπὸ τούτων τὸ κατύπερθε Ἰσσηδόνες εἰσὶ οἱ λέγοντες τοὺς μουνοφ- 10 θάλμους ἀνθρώπους καὶ τοὺς χρυσοφύλακας γρῦπας εἶναι, παρὰ δὲ τούτων Σκύθαι παραλαβόντες λέγουσι, παρὰ δὲ Σκυθέων ἡμεῖς οἱ ἄλλοι νενομίκαμεν, καὶ οὐνομάζομεν αὐτοὺς Σκυθιστὶ Ἀριμασπούς· ἄριμα γὰρ ἐν καλέουσι Σκύθαι, σποῦ δὲ τὸν ὀφθαλμόν.

The severity of the climate of Skythia.

15 XXVIII. Δυσχεῖμερος δὲ αὕτη ἡ καταλεχθεῖσα πᾶσα χώρα οὕτω δὴ τί ἔστι, ἔνθα τοὺς μὲν ὀκτὼ τῶν μηνῶν ἀφόρητος οἶος γίνεται κρυμὸς, ἐν τοῖσι ὕδωρ ἐκχέας πηλὸν οὐ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλόν· ἡ δὲ θάλασσα πηγνυται καὶ ὁ Βόσπορος πᾶς 20 ὁ Κιμμέριος, καὶ ἐπὶ τοῦ κρυστάλλου οἱ ἐντὸς τάφρου Σκύθαι κατοικημένοι στρατεύονται, καὶ τὰς ἀμάξας ἐπελαύνουσι πέρην ἐς τοὺς Σινδούς. οὕτω μὲν δὴ τοὺς ὀκτὼ μῆνας διατελεεὶ χειμῶν ἔων, τοὺς δ' ἐπιλοιπούς τέσσερας ψύχεα αὐτόθι ἐστί. κεχώρισται 25 δὲ οὗτος ὁ χειμὼν τοὺς τρόπους πᾶσι τοῖσι ἐν ἄλλησι χώρησι γινομένοισι χειμῶσι, ἐν τῷ τὴν μὲν ὥραϊν οὐκ ἔχει λόγου ἄξιον οὐδὲν, τὸ δὲ θέρος ὕων οὐκ ἀνίει. βρονταί τε ἡμὸς τῇ ἄλλῃ γίνονται, τηνικαῦτα μὲν οὐ

γίνονται, θέρεος δὲ ἀμφιλαφές· ἦν δὲ χειμῶνος
βροντὴ γένηται, ὥς τέρας νενόμισται θωυμάζεσθαι·
ὥς δὲ καὶ ἦν σεισμὸς γένηται, ἦν τε θέρεος ἦν τε
χειμῶνος, ἐν τῇ Σκυθικῇ, τέρας νενόμισται. ἵπποι
δὲ ἀνεχόμενοι φέρουσι τὸν χειμῶνα τοῦτον, ἡμίονοι 5
δὲ οὐδὲ ὄνοι οὐκ ἀνέχονται ἀρχὴν· τῇ δὲ ἄλλῃ
ἵπποι μὲν ἐν κρυμῷ ἐστεῶτες ἀποσφακελίζουσι, ὄνοι
δὲ καὶ ἡμίονοι ἀνέχονται.

Hornless cattle.

XXIX. Δοκέει δέ μοι καὶ τὸ γένος τῶν βοῶν
τὸ κόλον διὰ ταῦτα οὐ φύειν κέρα αὐτόθι· μαρτυρεῖ 10
δέ μοι τῇ γνώμῃ καὶ Ὅμηρου ἔπος ἐν Ὀδυσσεΐῃ ἔχον
ᾧδε·

Καὶ Λιβύην, ὅθι τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι,
ὀρθῶς εἰρημένον, ἐν τοῖσι θερμοῖσι ταχὺ παραγίνε-
σθαι τὰ κέρα. ἐν δὲ τοῖσι ἰσχυροῖσι ψύχεσι ἢ οὐ 15
φύει κέρα τὰ κτήνεα ἀρχὴν, ἢ φύοντα φύει μόγις.

Mules not produced in Elis.

XXX. Ἐνθαῦτα μὲν νυν διὰ τὰ ψύχεα γίνεται
ταῦτα, θωυμάζω δέ (προσθήκας γὰρ δὴ μοι ὁ λόγος
ἐξ ἀρχῆς ἐδίζητο), ὅτι ἐν τῇ Ἠλείῃ πάσῃ χώρῃ οὐ
δυνέεται γίνεσθαι ἡμίονοι, οὔτε ψυχροῦ τοῦ χώρου 20
έόντος οὔτε ἄλλου φανεροῦ αἰτίου οὐδενός. φασὶ δὲ
αὐτοὶ Ἠλεῖοι ἐκ κατάρης τευ οὐ γίνεσθαι σφίσι
ἡμιόνους. ἀλλ' ἐπεὰν προσίῃ ἡ ὥρη κυΐσκεσθαι τὰς
ἵππους, ἐξελαύνουσι ἐς τοὺς πλησιοχώρους αὐτὰς,
καὶ ἔπειτέν σφι ἐν τῇ τῶν πέλας ἐπιείσι τοὺς ὄνους, 25
ἐς οὗ ἂν σχῶσι αἱ ἵπποι ἐν γαστρὶ· ἔπειτεν δὲ ὀπίσω
ἀπελαύνουσι.

Feathery snow.

XXXI. Περὶ δὲ τῶν πτερῶν, τῶν Σκύθαι
λέγουσι ἀνάπλεον εἶναι τὸν ἡέρα, καὶ τούτων εἵνεκεν
οὐκ οἶά τε εἶναι οὔτε ἰδεῖν τὸ πρόσω τῆς ἡπείρου
οὔτε διεξιέναι, τήνδε ἔχω περὶ αὐτῶν γνώμην·
5 τὰ κατύπερθε ταύτης τῆς χώρας αἰεὶ νίφεται,
ἐλάσσονι δὲ τοῦ θέρους ἢ τοῦ χειμῶνος, ὥσπερ καὶ
οἰκός· ἥδη ὦν ὅστις ἀγχόθεν χιόνα ἀδρὴν πίπτουσαν
εἶδε, οἶδε τὸ λέγω· οἶκε γὰρ ἡ χιὼν πτεροῖσι· καὶ
διὰ τὸν χειμῶνα τοῦτον ἐόντα τοιοῦτον ἀνοίκητα τὰ
10 πρὸς βορέην ἐστὶ τῆς ἡπείρου ταύτης. τὰ ὦν πτερὰ
εἰκάζοντας τὴν χιόνα τοὺς Σκύθας τε καὶ τοὺς
περιοίκους δοκέω λέγειν. ταῦτα μὲν νυν, τὰ λέγεται
μακρότατα, εἴρηται.

The Hyperboreans.

XXXII. Ὑπερβορέων δὲ πέρι ἀνθρώπων οὔτε
15 τι Σκύθαι λέγουσι οὔτε τινὲς ἄλλοι τῶν ταύτη
οἰκημένων, εἰ μὴ ἄρα Ἴσσηδόνες. ὥς δ' ἐγὼ δοκέω,
οὐδ' οὔτοι λέγουσι οὐδέν· ἔλεγον γὰρ ἂν καὶ Σκύθαι,
ὥς περὶ τῶν μουνοφθάλμων λέγουσι. ἀλλ' Ἡσιόδῳ
μὲν ἐστὶ περὶ Ὑπερβορέων εἰρημένα, ἔστι δὲ καὶ
20 Ὀμήρῳ ἐν Ἐπιγόνοισι, εἰ δὴ τῷ ἐόντι γε Ὀμηρος
ταῦτα τὰ ἔπεα ἐποίησε.

*Hyperborean maidens Hyperoche and Laodice convey
sacred objects by the trade route to the Adriatic and
thence to Dodona, Euboea, and Delos.*

XXXIII. Πολλῷ δέ τι πλείστα περὶ αὐτῶν
Δήλιοι λέγουσι, φάμενοι ἱρὰ ἐνδεδεμένα ἐν καλάμῃ

πυρῶν ἐξ Ὑπερβορέων φερόμενα ἀπικνέεσθαι ἐς
 Σκύθας, ἀπὸ δὲ Σκυθέων ἤδη δεκομένους αἰεὶ τοὺς
 πλησιοχώρους ἐκάστους κομίζουσιν αὐτὰ τὸ πρὸς
 ἐσπέρης ἐκαστάτῳ ἐπὶ τὸν Ἀδρίην, ἐνθεύτεν δὲ πρὸς
 μεσαμβρίην προπεμπόμενα πρῶτους Δωδωναίους 5
 Ἑλλήνων δέκεσθαι, ἀπὸ δὲ τούτων καταβαίνειν ἐπὶ
 τὸν Μηλιέα κόλπον καὶ διαπορεύεσθαι ἐς Εὐβοίαν,
 πόλιν τε ἐς πόλιν πέμπειν μέχρι Καρύστου, τὸ δ'
 ἀπὸ ταύτης ἐκλιπεῖν Ἄνδρον· Καρυστίους γὰρ εἶναι
 τοὺς κομίζοντας ἐς Τήνον, Τηνίους δὲ ἐς Δῆλον. 10
 ἀπικνέεσθαι μὲν νυν ταῦτα τὰ ἱρὰ οὕτω λέγουσι ἐς
 Δῆλον, πρῶτον δὲ τοὺς Ὑπερβορέους πέμψαι φερού-
 σας τὰ ἱρὰ δύο κούρας, τὰς οὐνομάζουσι Δήλιοι εἶναι
 Ὑπερόχην τε καὶ Λαοδίκην· ἅμα δὲ αὐτῇσι ἀσφα-
 λείης εἵνεκεν πέμψαι τοὺς Ὑπερβορέους τῶν ἀστῶν 15
 ἄνδρας πέντε πομποὺς τούτους, οἳ νῦν περφερέες
 καλέονται, τιμὰς μεγάλας ἐν Δήλῳ ἔχοντες. ἐπεὶ δὲ
 τοῖσι Ὑπερβορέοισι τοὺς ἀποπεμφθέντας ὀπίσω οὐκ
 ἀπονοστέειν, δεινὰ ποιευμένους, εἴ σφεας αἰεὶ κατα-
 λάμψεται ἀποστέλλοντας μὴ ἀποδέκεσθαι, οὕτω δὴ 20
 φέροντας ἐς τοὺς οὖρους τὰ ἱρὰ ἐνδεδεμένα ἐν πυρῶν
 καλάμῃ τοὺς πλησιοχώρους ἐπισκῆπτειν κελεύοντας
 προπέμπειν σφέα ἀπὸ ἐωυτῶν ἐς ἄλλο ἔθνος. καὶ
 ταῦτα μὲν οὕτω προπεμπόμενα ἀπικνέεσθαι λέγουσι
 ἐς Δῆλον, οἶδα δὲ αὐτὸς τούτοις τοῖσι ἱροῖσι τότε 25
 ποιεύμενον προσφερὲς, τὰς Θρηϊκίας καὶ τὰς Παιονί-
 δας γυναῖκας, ἐπεὰν θύωσι τῇ Ἀρτέμιδι τῇ βα-
 σιληῇ, οὐκ ἄνευ πυρῶν καλάμης θνούσας τὰ ἱρὰ.
 XXXIV. καὶ ταῦτα μὲν δὴ οἶδα ταύτας ποιεύσας,
 τῇσι δὲ παρθένοισι ταύτησι τῇσι ἐξ Ὑπερβορέων 30
 τελευτησάσῃσι ἐν Δήλῳ κείρονται καὶ αἱ κούραι καὶ

οἱ παῖδες οἱ Δηλίων· αἱ μὲν πρὸ γάμου πλόκαμον ἀποταμνόμεναι καὶ περὶ ἄτρακτον εἰλίξασαι ἐπὶ τὸ σῆμα τιθεῖσι (τὸ δὲ σῆμά ἐστι ἔσω ἐς τὸ Ἀρτεμίσιον ἐσιόντι ἀριστερῆς χειρὸς, ἐπιπέφυκε δέ οἱ ἐλαίη), οἱ
 5 δὲ παῖδες τῶν Δηλίων περὶ χλόην τινὰ εἰλίζαντες τῶν τριχῶν τιθεῖσι καὶ οὗτοι ἐπὶ τὸ σῆμα. αὗται μὲν δὴ ταύτην τὴν τιμὴν ἔχουσι πρὸς τῶν Δήλου οἰκητόρων,

Another legend names Arge and Opis as having come to Delos before Hyperoche and Laodice.

XXXV. φασὶ δὲ οἱ αὐτοὶ καὶ τὴν Ἀργὴν τε καὶ
 10 τὴν Ὀπιν εὐούσας παρθένους ἐξ Ὑπερβορέων κατὰ τοὺς αὐτοὺς τούτους ἀνθρώπους πορευομένας ἀπικέσθαι ἐς Δῆλον ἔτι πρότερον Ὑπερόχης τε καὶ Λαοδίκης. ταύτας μὲν νυν τῇ Εἰλειθυίᾳ ἀποφερούσας ἀντὶ τοῦ ὠκυτόκου τὸν ἐτάξαντο φόρον ἀπικέσθαι,
 15 τὴν δὲ Ἀργὴν τε καὶ τὴν Ὀπιν ἅμα αὐτοῖσι τοῖσι θεοῖσι ἀπικέσθαι λέγουσι καὶ σφι τιμὰς ἄλλας δεδόσθαι πρὸς σφέων· καὶ γὰρ ἀγείρειν σφι τὰς γυναικάς ἐπουνομαζούσας τὰ οὐνόματα ἐν τῷ ὕμνῳ, τὸν σφι Ὀλλὴν ἀνὴρ Λύκιος ἐποίησε, παρὰ δὲ σφέων
 20 μαθόντας νησιώτας τε καὶ Ἰωνας ὑμνέειν Ὀπὶν τε καὶ Ἀργὴν οὐνομάζοντάς τε καὶ ἀγείροντας (οὗτος δὲ ὁ Ὀλλὴν καὶ τοὺς ἄλλους τοὺς παλαιούς ὕμνους ἐποίησε ἐκ Λυκίης ἐλθὼν τοὺς αἰδομένους ἐν Δήλῳ), καὶ τῶν μηρίων καταγιζομένων ἐπὶ τῷ βωμῷ τὴν
 25 σποδὸν ταύτην ἐπὶ τὴν θήκην τὴν Ὀπιὸς τε καὶ Ἀργῆς ἀναισιμοῦσθαι ἐπιβαλλομένην. ἡ δὲ θήκη αὐτέων ἐστὶ ὁπισθε τοῦ Ἀρτεμισίου πρὸς ἡῷ τετραμμένα ἀγχοτάτῳ τοῦ Κηίων ἱστιητορίου.

The false ideas of ancient geographers as to the shape and proportions of the earth.

XXXVI. Καὶ ταῦτα μὲν Ὑπερβορέων πέρι εἰρήσθω. τὸν γὰρ περὶ Ἀβάριος λόγον τοῦ λεγομένου εἶναι Ὑπερβορέου οὐ λέγω, λέγων ὡς τὸν οἷστον περιέφερε κατὰ πᾶσαν τὴν γῆν οὐδὲν σιτεόμενος. εἰ δέ εἰσὶ τινες ὑπερβόρειοι ἄνθρωποι, εἰσὶ 5 καὶ ὑπερνότιοι ἄλλοι. γελῶ δὲ ὁρέων γῆς περιόδους γράψαντας πολλοὺς ἤδη, καὶ οὐδένα νόον ἔχόντως ἐξηγησάμενον, οἱ Ὠκεανόν τε ῥέοντα γράφουσι πέριξ τὴν γῆν, εὐόσαν κυκλοτερέα ὡς ἀπὸ τόρνου, καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιεῦσι ἴσην. ἐν ὀλίγοισι γὰρ 10 ἐγὼ δηλώσω μέγαθός τε ἐκάστης αὐτέων, καὶ οἷη τίς ἐστι ἐς γραφὴν ἐκάστη.

Asia, its extent and inhabitants.

XXXVII. Πέρσαι οἰκέουσι κατήκοντες ἐπὶ τὴν νοτίην θάλασσαν τὴν Ἐρυθρὴν καλεομένην· τούτων δ' ὑπεροικέουσι πρὸς βορέην ἄνεμον Μῆδοι, Μήδων 15 δὲ Σάσπειρες, Σασπείρων δὲ Κόλχοι, κατήκοντες ἐπὶ τὴν βορηϊήν θάλασσαν, ἐς τὴν Φᾶσις ποταμὸς ἐκδιδοῖ. ταῦτα τέσσερα ἔθνεα οἰκέει ἐκ θαλάσσης ἐς θάλασσαν. XXXVIII. Ἐνθεῦτεν δὲ τὸ πρὸς ἐσπέρης ἀκταὶ διφύσiai ἀπ' αὐτῆς κατατείνουσι ἐς θάλασσαν, 20 τὰς ἐγὼ ἀπηγήσομαι. ἔνθεν μὲν ἢ ἀκτὴ ἢ ἐτέρη τὰ πρὸς βορέην ἀπὸ Φάσιος ἀρξαμένη παρατέταται ἐς θάλασσαν παρά τε τὸν Πόντον καὶ τὸν Ἑλλήσποντον μέχρι Σιγείου τοῦ Τρωϊκοῦ, τὰ δὲ πρὸς νότου ἢ

αὕτη αὕτη ἀκτὴ ἀπὸ τοῦ Μυριανδρικοῦ κόλπου τοῦ
 πρὸς Φοινίκη κειμένου τείνει τὰ ἐς θάλασσαν μέχρι
 Τριοπίου ἄκρης. οἰκέει δ' ἐν τῇ ἀκτῇ ταύτῃ ἔθνεα
 ἀνθρώπων τριήκοντα. XXXIX. αὕτη μὲν νυν ἡ
 5 ἑτέρα τῶν ἀκτέων, ἡ δὲ δὴ ἑτέρα ἀπὸ Περσέων ἀρξα-
 μένη παρατέταται ἐς τὴν Ἐρυθρὴν θάλασσαν, ἡ τε
 Περσικὴ καὶ ἡ ἀπὸ ταύτης ἐκδεκομένη Ἀσσυρίη καὶ
 ἀπὸ Ἀσσυρίης ἡ Ἀραβίη· λήγει δὲ αὕτη, οὐ λή-
 γουσα εἰ μὴ νόμῳ, ἐς τὸν κόλπον τὸν Ἀράβιον, ἐς
 10 τὸν Δαρεῖος ἐκ τοῦ Νείλου διώρυχα ἐσήγαγε. μέ-
 χρι μὲν νυν Φοινίκης ἀπὸ Περσέων χῶρος πλατὺς
 καὶ πολλὸς ἐστι, τὸ δ' ἀπὸ Φοινίκης παρήκει διὰ
 τῆσδε τῆς θαλάσσης ἡ ἀκτὴ αὕτη παρά τε Συρίην
 τὴν Παλαιστίνην καὶ Αἴγυπτον, ἐς τὴν τελευτᾷ, ἐν
 15 τῇ ἔθνεά ἐστι τρία μούνα. ταῦτα μὲν ἀπὸ Περ-
 σέων τὰ πρὸς ἐσπέρης τῆς Ἀσίης ἔχοντά ἐστι,
 XL. τὰ δὲ κατύπερθε Περσέων καὶ Μήδων καὶ
 Σασπειρῶν καὶ Κόλχων, τὰ πρὸς ἡῷ τε καὶ ἥλιον
 ἀνατέλλοντα, ἔνθεν μὲν ἡ Ἐρυθρὴ παρήκει θάλασσα,
 20 πρὸς βορέῳ δὲ ἡ Κασπίη τε θάλασσα καὶ ὁ Ἀράξης
 ποταμὸς, ῥέων πρὸς ἥλιον ἀνίσχοντα. μέχρι δὲ τῆς
 Ἰνδικῆς οἰκέεται Ἀσίη· τὸ δὲ ἀπὸ ταύτης ἔρημος
 ἤδη τὸ πρὸς τὴν ἡῷ, οὐδ' ἔχει οὐδεὶς φράσαι, οἶον
 δὴ τι ἐστί.

Libya.

25 XLI. τοιαύτη μὲν καὶ τοσαύτη ἡ Ἀσίη ἐστί,
 ἡ δὲ Λιβύη ἐν τῇ ἀκτῇ τῇ ἑτέρῃ ἐστί· ἀπὸ γὰρ
 Αἰγύπτου Λιβύη ἤδη ἐκδέκεται. κατὰ μὲν νυν
 Αἴγυπτον ἡ ἀκτὴ αὕτη στευνή ἐστι (ἀπὸ γὰρ τῆσδε

τῆς θαλάσσης ἐς τὴν Ἐρυθρὴν θάλασσαν δέκα
 μυριάδες εἰσὶ ὀργυιέων, αὗται δ' ἂν εἶεν χίλιοι
 στάδιοι), τὸ δὲ ἀπὸ τοῦ στεινοῦ τούτου κάρτα
 πλατέα τυγχάνει ἐοῦσα ἀκτὴ, ἣτις Λιβύη κέκληται.

The circumnavigation of Libya by Phoenician adventurers.

XLII. Θωυμάζω ὦν τῶν διουρισάντων καὶ διε- 5
 λόντων Λιβύην τε καὶ Ἀσίην καὶ Εὐρώπην· οὐ γὰρ
 σμικρὰ τὰ διαφέροντα αὐτέων ἐστί· μήκει μὲν γὰρ
 παρ' ἀμφοτέρας παρήκει ἡ Εὐρώπη, εὖρεος δὲ πέρι
 οὐδὲ συμβαλέειν ἀξίη φαίνεται μοι εἶναι. Λιβύη
 μὲν γὰρ δημοῖ ἐωυτὴν ἐοῦσα περίρρυτος, πλὴν ὅσον 10
 αὐτῆς πρὸς τὴν Ἀσίην οὐρίζει, Νεκῶ τοῦ Αἰγυπτίων
 βασιλέος πρώτου τῶν ἡμεῖς ἴδμεν καταδέξαντος, ὃς
 ἐπεὶ τε τὴν διώρυχα ἐπαύσατο ὀρύσσω τὴν ἐκ τοῦ
 Νείλου διέχουσιν ἐς τὸν Ἀράβιον κόλπον, ἀπέπεμψε
 Φοίνικας ἄνδρας πλοίοισι, ἐντειλάμενος ἐς τὸ ὀπίσω 15
 δι' Ἡρακλέων στηλέων διεκπλέειν ἕως ἐς τὴν βορηϊήν
 θάλασσαν καὶ οὕτω ἐς Αἴγυπτον ἀπικνέεσθαι. ὀρμη-
 θέντες ὦν οἱ Φοίνικες ἐκ τῆς Ἐρυθρῆς θαλάσσης
 ἔπλεον τὴν νοτὶν θάλασσαν· ὅκως δὲ γίνοιτο
 φθινόπωρον, προσίσχοντες ἂν σπείρεσκον τὴν γῆν, 20
 ἵνα ἐκάστοτε τῆς Λιβύης πλέοντες γινοίαιτο, καὶ
 μένεσκον τὸν ἄμητον, θερίσαντες δ' ἂν τὸν σῖτον
 ἔπλεον, ὥστε δύο ἐτέων διεξελθόντων τρίτῳ ἔτεϊ
 κάμψαντες Ἡρακλέας στηλάς ἀπίκοντο ἐς Αἴγυπτον.
 καὶ ἔλεγον ἐμοὶ μὲν οὐ πιστὰ, ἄλλω δὲ δὴ τε, ὡς 25
 περιπλώοντες τὴν Λιβύην τὸν ἥλιον ἔσχον ἐς τὰ
 δεξιά.

Sataspes attempted the circumnavigation of Libya the reverse way, but his courage failed him and he returned to Egypt.

XLIII. οὕτω μὲν αὕτη ἐγνώσθη τὸ πρῶτον, μετὰ δὲ Καρχηδόνιοι εἰσι οἱ λέγοντες, ἐπεὶ Σατάσπης γε ὁ Τεάσπιος ἀνὴρ Ἀχαιμενίδης οὐ περιέπλωσε Λιβύην, ἐπ' αὐτὸ τοῦτο πεμφθεὶς, ἀλλὰ δέισας τό τε
 5 μῆκος τοῦ πλόου καὶ τὴν ἐρημίην ἀπῆλθε ὀπίσω, οὐδ' ἐπετέλεσε τὸν ἐπέταξέ οἱ ἡ μήτηρ ἄεθλον. θυγατέρα γὰρ Ζωπύρου τοῦ Μεγαβύζου παρθένον ἐβιήσατο· ἔπειτεν μέλλοντος αὐτοῦ διὰ ταύτην τὴν αἰτίην ἀνασκολοπιεῖσθαι ὑπὸ Ξέρξῳ βασιλέος ἡ
 10 μήτηρ τοῦ Σατάσπεος εὐῶσα Δαρείου ἀδελφεῇ παραιτήσατο, φᾶσά οἱ αὕτη μέζω ζημίην ἐπιθήσειν ἥπερ ἐκείνον. Λιβύην γάρ οἱ ἀνάγκην ἔσεσθαι περιπλῶειν, ἐς ὃ ἂν ἀπίκηται περιπλέων αὐτὴν ἐς τὸν Ἀράβιον κόλπον. συγχωρήσαντος δὲ Ξέρξῳ
 15 ἐπὶ τούτοις ὁ Σατάσπης ἀπικόμενος ἐς Αἴγυπτον καὶ λαβὼν νέα τε καὶ ναύτας παρὰ τούτων ἔπλεε ἐπὶ Ἡρακλέας στήλας, διεκπλώσας δὲ καὶ κάμψας τὸ ἀκρωτήριον τῆς Λιβύης, τῷ οὐνομα Σολόεις ἐστὶ, ἔπλεε πρὸς μεσαμβρίην, περήσας δὲ θάλασσαν πολ-
 20 λὴν ἐν πολλοῖσι μησί, ἐπεὶ τε τοῦ πλεῦνος αἰεὶ ἔδεε, ἀποστρέψας ὀπίσω ἀπέπλεε ἐς Αἴγυπτον. ἐκ δὲ ταύτης ἀπικόμενος παρὰ βασιλέα Ξέρξεα ἔλεγε φᾶς τὰ προσωτάτω ἀνθρώπους σμικροὺς παραπλῶειν ἐσθῆτι φοινικητῇ διαχρεομένους, οἷ, ὅκως σφεῖς
 25 καταγοίατο τῇ νηϊ, φεύγεσκον πρὸς τὰ οὖρεα λείποντες τὰς πόλεις, αὐτοὶ δὲ ἀδικεῖν οὐδὲν ἐσιόντες, πρόβατα δὲ μούνα ἐξ αὐτέων λαμβάνειν. τοῦ δὲ

μὴ περιπλώσαι Λιβύην παντελῶς αἴτιον τόδε ἔλεγε, τὸ πλοῖον τὸ πρόσω οὐ δυνατόν ἔτι εἶναι προβαίνειν, ἀλλ' ἐνίσχυσθαι. Ξέρξης δὲ οὐ οἱ συγγινώσκων λέγειν ἀληθέα, οὐκ ἐπιτελέσαντά τε τὸν προκείμενον ἄεθλον ἀνεσκολόπισε, τὴν ἀρχαίην δίκην ἐπιτιμῶν. 5 τούτου δὲ τοῦ Σατάσπεος εἰνοῦχος ἀπέδρη ἐς Σάμον, ἐπεῖτε ἐπύθετο τάχιστα τὸν δεσπότεα τετελευτηκότα, ἔχων χρήματα μεγάλα, τὰ Σάμιος ἀνὴρ κατέσχε, τοῦ ἐπιστάμενος τὸ οὖνομα ἐκὼν ἐπιλήθομαι.

10

The explorations of Darius in Asia. He sends Skylax down the Indus.

XLIV. Τῆς δὲ Ἀσίας τὰ πολλὰ ὑπὸ Δαρείου ἐξευρέθη, ὃς βουλόμενος Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται, τούτου τὸν ποταμὸν εἰδέναι τῇ ἐς θάλασσαν ἐκδιδοῖ, πέμπει πλοίοισι ἄλλους τε, τοῖσι ἐπίστευε τὴν ἀλη- 15 θείην ἐρέειν, καὶ δὴ καὶ Σκύλακα ἄνδρα Καρναϊδέα. οἱ δὲ ὀρμηθέντες ἐκ Κασπατύρου τε πόλιος καὶ τῆς Πακτυϊκῆς γῆς ἔπλεον κατὰ ποταμὸν πρὸς ἡῶ τε καὶ ἡλίου ἀνατολὰς ἐς θάλασσαν, διὰ θαλάσσης δὲ πρὸς ἐσπέρην πλέοντες τριηκοστῷ μηνὶ ἀπικνέονται 20 ἐς τοῦτον τὸν χῶρον, ὅθεν ὁ Αἰγυπτίων βασιλεὺς τοὺς Φοίνικας, τοὺς πρότερον εἶπα, ἀπέστειλε περιπλῶειν Λιβύην. μετὰ δὲ τούτους περιπλώσαντας Ἰνδοὺς τε κατεστρέψατο Δαρεῖος καὶ τῇ θαλάσῃ ταύτῃ ἐχρᾶτο. οὕτω καὶ τῆς Ἀσίας, πλὴν τὰ πρὸς 25 ἡλίον ἀνίσχοντα, τὰ ἄλλα ἀνεύρηται ὁμοῖα παρεχομένη τῇ Λιβύῃ.

The boundaries of Europe, and the origin of the names Europe, Asia and Libya.

XLV. Ἡ δὲ Εὐρώπη πρὸς οὐδαμῶν φανερὴ ἐστὶ γινωσκομένη, οὔτε τὰ πρὸς ἥλιον ἀνατέλλοντα οὔτε τὰ πρὸς βορέην, εἰ περίρρυτός ἐστι· μήκει δὲ γινώσκεται παρ' ἀμφοτέρας παρήκουσα. οἷδ' ἔχω
 5 συμβαλέσθαι, ἐπ' ὅτεν μὴ εὐούση γῇ οὐνόματα τριφάσια κέεται, ἐπωνυμίας ἔχοντα γυναικῶν, καὶ οὐρίσματα αὐτῇ Νεῖλός τε ὁ Αἰγύπτιος ποταμὸς ἐτέθη· καὶ Φᾶσις ὁ Κόλχος (οἱ δὲ Τάναϊν ποταμὸν τὸν Μαιήτην καὶ Πορθμήϊα τὰ Κιμμέρια λέγουσι),
 10 οὐδὲ τῶν διουρισάντων τὰ οὐνόματα πυθέσθαι, καὶ ὅθεν ἔθεντο τὰς ἐπωνυμίας. ἤδη γὰρ Λιβύη μὲν ἐπὶ Λιβύης λέγεται ὑπὸ τῶν πολλῶν Ἑλλήνων ἔχειν τὸ οὐνομα γυναικὸς αὐτόχθονος, ἡ δὲ Ἀσίη ἐπὶ τῆς Προμηθέος γυναικὸς τὴν ἐπωνυμίην. καὶ
 15 τούτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοὶ, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κότυος τοῦ Μάνεω κεκλησθαι τὴν Ἀσίην, ἀλλ' οὐκ ἐπὶ τῆς Προμηθέος Ἀσίης, ἀπ' ὅτεν καὶ τὴν ἐν Σάρδισι φυλὴν κεκλησθαι Ἀσιάδα. ἡ δὲ δὴ Εὐρώπη οὔτε εἰ περίρ-
 20 ρυτός ἐστι γινώσκεται πρὸς οὐδαμῶν ἀνθρώπων, οὔτε ὁκόθεν τὸ οὐνομα ἔλαβε τοῦτο, οὔτε ὅστις οἶ ἦν ὁ θέμενος φαίνεται, εἰ μὴ ἀπὸ τῆς Τυρίας φήσομεν Εὐρώπης λαβεῖν τὸ οὐνομα τὴν χώραν· πρότερον δὲ ἦν ἄρα ἀνώνυμος, ὥσπερ αἱ ἕτεραι. ἀλλ' αὕτη γε
 25 ἐκ τῆς Ἀσίης τε φαίνεται εὐούσα καὶ οὐκ ἀπικομένη ἐς τὴν γῆν ταύτην, ἥτις νῦν ὑπὸ Ἑλλήνων Εὐρώπη καλεέται, ἀλλ' ὅσον ἐκ Φοινίκης ἐς Κρήτην, ἐκ Κρήτης δὲ ἐς Λυκίην. ταῦτα μὲν νυν ἐπὶ τοσοῦτο εἰρήσθω· τοῖσι γὰρ νομιζομένοισι αὐτῶν χρυσόμεθα.

The superiority of the Skythians to the neighbouring tribes. Their nomadic habits.

XLVI. Ὁ δὲ Πόντος ὁ Εὐξείνιος, ἐπ' ὃν ἐστρατεύετο Δαρείος, χωρέων πασέων παρέχεται ἔξω τοῦ Σκυθικοῦ ἔθνεα ἀμαθέστατα· οὔτε γὰρ ἔθνος τῶν ἐντὸς τοῦ Πόντου οὐδὲν ἔχομεν προβαλέσθαι σοφίης πέρι, οὔτε ἄνδρα λόγιον οἶδαμεν γενόμενον, πάρεξ 5 τοῦ Σκυθικοῦ ἔθνεος καὶ Ἀναχάρσιος. τῷ δὲ Σκυθικῷ γένει ἐν μὲν τὸ μέγιστον τῶν ἀνθρωπηῶν πρηγμάτων σοφώτατα πάντων ἐξεύρηται, τῶν ἡμεῖς ἴδμεν, τὰ μέντοι ἄλλα οὐκ ἄγαμαι. τὸ δὲ μέγιστον οὕτω σφι ἀνεύρηται ὥστε ἀποφυγεῖν τε μηδένα 10 ἐπελθόντα ἐπὶ σφέας, μὴ βουλομένους τε ἐξευρεθῆναι καταλαβεῖν μὴ οἶόν τε εἶναι· τοῖσι γὰρ μήτε ἄστυα μήτε τείχεα ἢ ἐκτισμένα, ἀλλὰ φερέοικοι ἐόντες πάντες ἔωσι ἵπποτοξόται, ζῶντες μὴ ἀπ' ἀρότου, ἀλλ' ἀπὸ κτηνέων, οἰκήματά τέ σφι ἢ ἐπὶ ζευγέων, 15 κῶς οὐκ ἂν εἴησαν οὔτοι ἄμαχοί τε καὶ ἄποροι προσμίσγειν;

The rivers of Skythia watering wide pasture lands.

XLVII. Ἐξεύρηται δέ σφι ταῦτα τῆς τε γῆς εὐούσης ἐπιτηδέης καὶ τῶν ποταμῶν ἐόντων σφι συμμαχων· ἥ τε γὰρ γῆ εὐούσα πεδιάς αὕτη ποιῶδης 20 τε καὶ εὐυδρός ἐστι, ποταμοί τε δι' αὐτῆς ῥέουσι οὐ πολλῷ τέφ ἀριθμὸν ἐλάσσονες τῶν ἐν Αἰγύπτῳ διωρύχων. ὅσοι δὲ οὐνομαστοί τέ εἰσι αὐτῶν καὶ προσπλωτοὶ ἀπὸ θαλάσσης, τούτους οὐνομανέω. Ἰστρος μὲν πεντάστομος, μετὰ δὲ Τύρης τε καὶ 25

Ἵπανις καὶ Βορυσθένης καὶ Παντικάπης καὶ Ἵπά-
κυρις καὶ Γέρρος καὶ Τάναϊς· ῥέουσι δὲ οὗτοι κατὰ
τάδε.

(1) *The Ister [Danube] and its tributaries.*

XLVIII. Ἴστρος μὲν ἐὼν μέγιστος ποταμῶν
5 πάντων τῶν ἡμεῖς ἴδμεν, ἴσος αἰεὶ αὐτὸς ἐωυτῷ ῥέει
καὶ θέρεος καὶ χειμῶνος, πρῶτος δὲ τὸ ἀπ' ἐσπέρης
τῶν ἐν τῇ Σκυθικῇ ῥέων κατὰ τοιόνδε μέγιστος
γέγονε, ποταμῶν καὶ ἄλλων ἐς αὐτὸν ἐκδιδόντων.
εἰσὶ δὲ οἷδε οἱ μέγαν αὐτὸν ποιεῦντες, διὰ μὲν γε
10 τῆς Σκυθικῆς χώρας πέντε μὲν οἱ ῥέοντες, τὸν τε
Σκύθαι Πόρατα καλέουσι, Ἕλληνας δὲ Πυρετὸν, καὶ
ἄλλος Τιαραντὸς καὶ Ἀραρὸς τε καὶ Νάπαρις καὶ
Ὀρδησσός. ὁ μὲν πρῶτος λεχθεὶς τῶν ποταμῶν
μέγας καὶ πρὸς ἡῷ ῥέων ἀνακοινοῦται τῷ Ἴστρῳ
15 τὸ ὕδωρ, ὁ δὲ δεύτερος λεχθεὶς, Τιαραντὸς, πρὸς
ἐσπέρης τε μᾶλλον καὶ ἐλάσσων, ὁ δὲ δὴ Ἀραρὸς
τε καὶ ὁ Νάπαρις καὶ ὁ Ὀρδησσὸς διὰ μέσου τούτων
ῥέοντες ἐσβάλλουσι ἐς τὸν Ἴστρον. οὗτοι μὲν αὐθι-
γενέες ποταμοὶ Σκυθικοὶ συμπληθύνουσι αὐτὸν, ἐκ δὲ
20 Ἀγαθίρων Μάρις ποταμὸς ῥέων συμμίσγεται τῷ
Ἴστρῳ. XLIX. Ἐκ δὲ τοῦ Αἴμου τῶν κορυφῶν
τρεῖς ἄλλοι μεγάλοι ῥέοντες πρὸς βορέην ἄνεμον ἐσ-
βάλλουσι ἐς αὐτὸν, Ἀτλας καὶ Αὔρας καὶ Τίβισις·
διὰ δὲ Θρηϊκῆς καὶ Θρηϊκῶν τῶν Κροβύζων ῥέοντες
25 Ἀθρυς καὶ Νόης καὶ Ἀρτάνης ἐκδιδοῦσι ἐς τὸν
Ἴστρον· ἐκ δὲ Παιόνων καὶ οὔρεος Ῥοδόπης Σκίος
ποταμὸς μέσον σχίζων τὸν Αἴμον ἐκδιδοῖ ἐς αὐτόν.
ἐξ Ἰλλυριῶν δὲ ῥέων πρὸς βορέην ἄνεμον Ἀγγρος

ποταμὸς ἐσβάλλει ἐς πεδίον τὸ Τριβαλλικὸν καὶ ἐς ποταμὸν Βρόγγον, ὁ δὲ Βρόγγος ἐς τὸν Ἰστρον· οὕτω ἀμφοτέρους ἔοντας μεγάλους ὁ Ἰστρος δέκεται. ἐκ δὲ τῆς κατύπερθε χώρας Ὀμβρίκων Κάρπιδος ποταμὸς καὶ ἄλλος Ἀλπίς πρὸς βορέην ἄνεμον καὶ οὗτοι ῥέοντες ἐκδιδοῦσι ἐς αὐτόν. ῥέει γὰρ δὴ διὰ πάσης τῆς Εὐρώπης ὁ Ἰστρος, ἀρξάμενος ἐκ Κελτῶν, οὐ ἔσχατοι πρὸς ἡλίου δυσμέων μετὰ Κύνητας οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ, ῥέων δὲ διὰ πάσης τῆς Εὐρώπης ἐς τὰ πλάγια τῆς Σκυθικῆς ἐσβάλλει. 10

The reason of the rising of the Ister in the summer.

Λ. Τούτων ὦν τῶν καταλεχθέντων καὶ ἄλλων πολλῶν συμβαλλομένων τὸ σφέτερον ὕδωρ γίνεται ὁ Ἰστρος ποταμῶν μέγιστος, ἐπεὶ ὕδωρ γε ἐν πρὸς ἐν συμβάλλειν ὁ Νεῖλος πλήθει ἀποκρατεῖ· ἐς γὰρ δὴ τοῦτον οὔτε ποταμὸς οὔτε κρήνη οὐδεμία ἐκδι- 15 δοῦσα ἐς πλήθος οἱ συμβάλλεται. ἴσος δὲ αἰεὶ ῥέει ἐν τε θέρεϊ καὶ ἐν χειμῶνι ὁ Ἰστρος κατὰ τοιόνδε τι, ὥς ἐμοὶ δοκέει· τοῦ μὲν χειμῶνός ἐστι ὅσος περ ἐστὶ, ὀλίγω τε μέζων τῆς ἐωυτοῦ φύσιος γίνεται· ὕεται γὰρ ἢ γῇ αὕτη τοῦ χειμῶνος πᾶμπαν ὀλίγω, 20 νιφετῷ δὲ πάντα χρᾶται. τοῦ δὲ θέρεος ἢ χιῶν ἢ ἐν τῷ χειμῶνι πεσοῦσα, ἐοῦσα ἀμφιλαφῆς, τηκομένη πάντοθεν ἐσδιδοῖ ἐς τὸν Ἰστρον· αὕτη τε δὴ ἢ χιῶν ἐσδιδοῦσα ἐς αὐτὸν συμπληθύνει καὶ ὄμβροι πολλοὶ τε καὶ λάβροι σὺν αὐτῇ· ὕει γὰρ δὴ τὸ θέρος. ὅσῳ 25 δὲ πλέον ἐπ' ἐωυτὸν ὕδωρ ὁ ἥλιος ἐπέλκεται ἐν τῷ θέρεϊ ἢ ἐν τῷ χειμῶνι, τοσούτω τὰ συμμिशγόμενα

τῷ Ἰστρῷ πολλαπλήσιά ἐστι τοῦ θέρεος ἥπερ τοῦ χειμῶνος· ἀντιτιθέμενα δὲ ταῦτα ἀντισήκωσις γίνεται ὥστε ἴσον μιν αἰεὶ φαίνεσθαι ἔοντα.

*Other rivers of Skythia: (2) the Tyras [Dniester],
(3) the Hypanis [the Bog].*

LI. Εἰς μὲν δὴ τῶν ποταμῶν τοῖσι Σκύθῃσί
5 ἐστι ὁ Ἰστρὸς, μετὰ δὲ τοῦτον Τύρης, ὃς ἀπὸ βορέεω
μὲν ἀνέμου ὀρμᾶται, ἄρχεται δὲ ῥέων ἐκ λίμνης
μεγάλης, ἣ οὐρίζει τήν τε Σκυθικὴν καὶ τὴν Νευρίδα
γῆν. ἐπὶ δὲ τῷ στόματι αὐτοῦ κατοίκηνται Ἕλληνες,
οἱ Τυρίται καλέονται. LII. Τρίτος δὲ Ὑπανίς
10 ποταμὸς ὀρμᾶται μὲν ἐκ τῆς Σκυθικῆς, ῥέει δὲ ἐκ
λίμνης μεγάλης, τὴν πέριξ νέμονται ἵπποι ἄγριοι
λευκοί. καλέεται δ' ἡ λίμνη αὕτη ὀρθῶς μήτηρ
Ὑπάνιος. ἐκ ταύτης ὦν ἀνατέλλων ὁ Ὑπανίς πο-
ταμὸς ῥέει ἐπὶ μὲν πέντε ἡμερέων πλόον βραχὺς
15 καὶ γλυκὺς ἔτι, ἀπὸ δὲ τούτου πρὸς θαλάσσης
τεσσέρων ἡμερέων πλόον πικρὸς αἰνῶς. ἐκδιδοῖ
γὰρ ἐς αὐτὸν κρήνη πικρὴ, οὕτω δὴ τι ἐοῦσα
πικρὴ, ἣ μεγάθει σμικρὴ ἐοῦσα κερνᾷ τὸν Ὑπανιν
ἔοντα ποταμὸν ἐν ὀλίγοισι μέγαν. ἔστι δὲ ἡ κρήνη
20 αὕτη ἐν οὖροις χώρης τῆς τε ἀροτήρων Σκυθέων
καὶ Ἀλαζώνων· οὖνομα δὲ τῇ κρήνῃ καὶ ὅθεν ῥέει
τῷ χώρῳ Σκυθιστὶ μὲν Ἑξαμπαῖος, κατὰ δὲ τὴν
Ἑλλήνων γλῶσσαν Ἰραὶ ὁδοί. συνάγουσι δὲ τὰ
τέρματα ὅ τε Τύρης καὶ ὁ Ὑπανίς κατὰ Ἀλά-
25 ζωνας· τὸ δὲ ἀπὸ τούτου ἀποστρέψας ἑκάτερος
ῥέει εὐρύνων τὸ μέσον.

(4) *The Borysthenes [the Dnieper].*

LIII. Τέταρτος δὲ Βορυσθένης ποταμὸς, ὃς ἐστὶ μέγιστός τε μετὰ Ἰστρον τούτων καὶ πολυαρκέστατος κατὰ γνώμας τὰς ἡμετέρας οὗτι μόνον τῶν Σκυθικῶν ποταμῶν, ἀλλὰ καὶ τῶν ἄλλων ἀπάντων, πλὴν Νείλου τοῦ Αἰγυπτίου· τούτῳ γὰρ οὐκ οἶά 5 τέ ἐστὶ συμβαλέειν ἄλλον ποταμόν· τῶν δὲ λοιπῶν Βορυσθένης ἐστὶ πολυαρκέστατος, ὃς νομάς τε καλλίστας καὶ εὐκομιδεστάτας κτήνεσι παρέχεται, ἰχθῦς τε ἀρίστους διακριδὸν καὶ πλείστους, πίνεσθαί τε ἥδιστός ἐστι, ῥέει τε καθαρὸς παρὰ θολεροῖσι, σπό- 10 ρος τε παρ' αὐτὸν ἄριστος γίνεται, ποίη τε, τῇ οὐ σπείρεται ἢ χώρη, βαθυτάτη. ἅλες τε ἐπὶ τῷ στόματι αὐτοῦ αὐτόματοι πηγνυνται ἄπλετοι. κή- τεά τε μεγάλα ἀνάκανθα, τὰ ἀντακαίους καλέουσι, παρέχεται ἐς ταρίχευσιν, ἄλλα τε πολλὰ θωυμάσαι 15 ἄξια. μέχρι μὲν νυν Γέρρου χώρου, ἐς τὸν τεσσεράκοντα ἡμερέων πλόος ἐστὶ, γινώσκεται ῥέων ἀπὸ βορέω ἀνέμου, τὸ δὲ κατύπερθε δι' ὧν ῥέει ἀνθρώπων, οὐδεὶς ἔχει φράσαι· φαίνεται δὲ ῥέων δι' ἐρήμου ἐς τῶν γεωργῶν Σκυθέων τὴν χώραν· οὗτοι 20 γὰρ οἱ Σκύθαι παρ' αὐτὸν ἐπὶ δέκα ἡμερέων πλόον νέμονται. μόνου δὲ τούτου τοῦ ποταμοῦ καὶ Νείλου οὐκ ἔχω φράσαι τὰς πηγὰς, δοκέω δὲ, οὐδὲ οὐδεὶς Ἑλλήνων. ἀγχοῦ τε δὴ θαλάσσης ὁ Βορυσθένης ῥέων γίνεται καὶ οἱ συμμίσγεται ὁ Ὑπανις ἐς τὴν 25 ἑλὸς ἐκδιδούς. τὸ δὲ μεταξὺ τῶν ποταμῶν τούτων ἐὼν ἔμβολον τῆς χώρας Ἰππόλεω ἄκρη καλεῖται, ἐν δὲ αὐτῷ ἱρὸν Δήμητρος ἐνίδρυται, πέρην δὲ τοῦ ἱροῦ ἐπὶ τῷ Ὑπάνι Βορυσθενεῖται κατοικῆνται. ταῦτα μὲν τὰ ἀπὸ τούτων τῶν ποταμῶν.

- (5) *The Panticapes*, (6) *the Hyracyris*, (7) *the Gerrhus*,
(8) *the Tanais [the Don]*.

LIV. Μετὰ δὲ τούτους πέμπτος ποταμὸς ἄλλος, τῷ οὖνομα Παντικάπης· ῥέει δὲ καὶ οὗτος ἀπὸ βορέω τε καὶ ἐκ λίμνης, καὶ τὸ μεταξὺ τούτου τε καὶ τοῦ Βορυσθέneos νέμονται οἱ γεωργοὶ Σκύθαι, 5 ἐκδιδοὶ δὲ ἐς τὴν Ἑλλαίην, παραμειψάμενος δὲ ταύτην τῷ Βορυσθένει συμμίσγεται. LV. Ἐκτος δὲ Ἑπάκυρις ποταμὸς, ὃς ὁρμᾶται μὲν ἐκ λίμνης, διὰ μέσων δὲ τῶν νομάδων Σκυθέων ῥέων ἐκδιδοὶ κατὰ Καρκινίτιν πόλιν, ἐς δεξιὴν ἀπέργων τὴν τε Ἑλλαίην 10 καὶ τὸν Ἀχιλλήϊον καλεόμενον δρόμον. LVI. Ἐβδομος δὲ Γέρρος ποταμὸς ἀπέσχισται μὲν ἀπὸ τοῦ Βορυσθέneos κατὰ τοῦτο τῆς χώρας, ἐς ὃ γινώσκεται ὁ Βορυσθένης. ἀπέσχισται μὲν νυν ἐκ τούτου τοῦ χώρου, οὖνομα δὲ ἔχει, τό περ ὁ χώρος αὐτὸς, Γέρρος, 15 ῥέων δ' ἐς θάλασσαν οὐρίζει τὴν τε τῶν νομάδων χώραν καὶ τὴν τῶν βασιληῶν Σκυθέων, ἐκδιδοὶ δὲ ἐς τὸν Ἑπάκυριν. LVII. Ὁγδοὸς δὲ δὴ Τάναϊς ποταμὸς, ὃς ῥέει τάνεκαθεν ἐκ λίμνης μεγάλης ὁρμεόμενος, ἐκδιδοὶ δὲ ἐς μέζω ἔτι λίμνην καλοομένην Μαιήτιν, ἣ οὐρίζει Σκύθας τε τοὺς βασιληῖους καὶ Σαυρομάτας. ἐς δὲ Τάναϊν τοῦτον ἄλλος ποταμὸς ἐσβάλλει, τῷ οὖνομά ἐστι Ἑργίς. 20 LVIII. Τοῖσι μὲν δὴ οἰνομαστοῖσι ποταμοῖσι οὕτω δὴ τι οἱ Σκύθαι ἐσκευάδονται, τοῖσι δὲ κτήνεσι ἡ ποίη ἀναφυομένη ἐν τῇ Σκυθικῇ ἐστὶ ἐπιχολωτάτη πασέων ποιέων τῶν ἡμεῖς ἴδμεν· ἀνοιγομένοισι δὲ τοῖσι κτήνεσι ἔστι σταθμώσασθαι, ὅτι τοῦτο οὕτω ἔχει.

The religion of the Skythians and their mode of sacrifice.

LIX. Τὰ μὲν δὴ μέγιστα οὕτω σφι εὐπορά
 ἔστι, τὰ δὲ λοιπὰ νόμαια κατὰ τάδε σφι διακέεται.
 θεοὺς μὲν μούνους τούσδε ἱλάσκονται, Ἰστίην μὲν
 μάλιστα, ἐπὶ δὲ Δία τε καὶ Γῆν, νομίζοντες τὴν Γῆν
 τοῦ Διὸς εἶναι γυναῖκα, μετὰ δὲ τούτους Ἀπόλλωνά 5
 τε καὶ οὐρανίην Ἀφροδίτην καὶ Ἡρακλέα καὶ Ἄρεα.
 τούτους μὲν πάντες οἱ Σκύθαι νενομίκασι, οἱ δὲ
 καλεόμενοι βασιλῆιοι Σκύθαι καὶ τῷ Ποσειδέωνι
 θύουσι. οὐνομάζεται δὲ Σκυθιστὶ Ἰστίη μὲν Ταβιτὶ,
 Ζεὺς δὲ ὀρθότατα κατὰ γνώμην γε τὴν ἐμὴν καλεό- 10
 μενος Παπαῖος, Γῇ δὲ Ἀπία, Ἀπόλλων δὲ Οἰτό-
 συρος, οὐρανίη δὲ Ἀφροδίτη Ἀρτίμπασα, Ποσειδέων
 δὲ Θαμιμασάδας. ἀγάλματα δὲ καὶ βωμοὺς καὶ νηοὺς
 οὐ νομίζουσι ποιεῖν πλὴν Ἄρεϊ· τούτῳ δὲ νομί-
 ζουσι. LX. Θυσίῃ δὲ ἡ αὐτὴ πᾶσι κατέστηκε περὶ 15
 πάντα τὰ ἱρὰ ὁμοίως, ἐρδομένη ὧδε· τὸ μὲν ἱρήϊον
 αὐτὸ ἐμπεποδισμένον τοὺς ἐμπροσθίους πόδας ἔσ-
 τηκε, ὁ δὲ θύων ὅπισθε τοῦ κτήνεος ἑστεὼς σπάσας
 τὴν ἀρχὴν τοῦ στρόφου καταβάλλει μιν, πίπτοντος
 δὲ τοῦ ἱρήϊου ἐπικαλέει τὸν θεὸν, τῷ ἂν θύῃ, καὶ 20
 ἔπειτεν βρόχῳ περὶ ὧν ἔβαλε τὸν αὐχένα, σκυτα-
 λίδα δὲ ἐμβαλὼν περιάγει καὶ ἀποπνίγει, οὔτε πῦρ
 ἀνακαύσας οὔτε καταρξάμενος οὔτ' ἐπισπείσας·
 ἀποπνίξας δὲ καὶ ἀποδείρας τράπεται πρὸς ἔψησιν.

Meat cooked over a fire made by the animal's bones.

LXI. Τῆς δὲ γῆς τῆς Σκυθικῆς αἰνῶς ἀξύλου 25
 εὐούσης ὧδέ σφι ἐς τὴν ἔψησιν τῶν κρεῶν ἐξεύρηται.
 ἐπεὰν ἀποδείρωσι τὰ ἱρήϊα, γυμνοῦσι τὰ ὀστέα τῶν

κρεῶν· ἔπειτεν ἐσβάλλουσι, ἣν μὲν τύχωσι ἔχοντες, ἐς λέβητας ἐπιχωρίους, μάλιστα Λεσβίοισι κρητῆρσι προσικέλους, χωρὶς ἢ ὅτι πολλῶ μέζονας· ἐς τούτους ἐσβάλλοντες ἔψουσι ὑποκαίοντες τὰ ὀστέα τῶν
 5 ἱρηϊῶν· ἣν δὲ μή σφι παρῇ λέβης, οἱ δὲ ἐς τὰς γαστέρας τῶν ἱρηϊῶν ἐσβάλλοντες τὰ κρέα πάντα καὶ παραμίξαντες ὕδωρ ὑποκαίουσιν τὰ ὀστέα. τὰ δὲ αἵθεται κάλλιστα· αἱ δὲ γαστέρες χωρέουσιν εὐπετέως τὰ κρέα ἐψιλωμένα τῶν ὀστέων· καὶ
 10 οὕτω βοῦς τε ἑωυτὸν ἐξέψει καὶ τὰ ἄλλα ἱρήϊα ἑωυτὸ ἕκαστον. ἐπεὰν δὲ ἐψηθῇ τὰ κρέα, ὁ θύσας τῶν κρεῶν καὶ τῶν σπλάγχνων ἀπαρξάμενος ρίπτει ἐς τὸ ἔμπροσθε. θύουσι δὲ καὶ τὰ ἄλλα πρόβατα καὶ ἵππους μάλιστα.

The worship of Ares.

15 LXII. Τοῖσι μὲν δὴ ἄλλοισι τῶν θεῶν οὕτω θύουσι καὶ ταῦτα τῶν κτηνέων, τῷ δὲ Ἄρεϊ ὧδε· κατὰ νομοὺς ἑκάστοισι τῶν ἀρχέων ἐσίδρυταί σφι Ἄρεος ἱρὸν τοιόνδε· φρυγάνων φάκελοι συννέεαται ὅσον τ' ἐπὶ σταδίους τρεῖς μῆκος καὶ εὖρος, ὕψος
 20 δὲ ἔλασσον. ἄνω δὲ τούτου τετράγωνον ἄπεδον πεποιήται, καὶ τὰ μὲν τρία τῶν κώλων ἐστὶ ἀπότομα, κατὰ δὲ τὸ ἐν ἐπιβατόν. ἕτερος δὲ ἑκάστου ἀμάξας πεντήκοντα καὶ ἑκατὸν ἐπινέουσι φρυγάνων· ὑπονοστέει γὰρ δὴ αἰεὶ ὑπὸ τῶν χειμῶνων. ἐπὶ
 25 τούτου δὴ τοῦ ὄγκου ἀκινάκης σιδήρεος ἵδρυται ἀρχαῖος ἑκάστοισι, καὶ τοῦτ' ἐστὶ τοῦ Ἄρεος τὸ ἄγαλμα. τούτῳ δὲ τῷ ἀκινάκεϊ θυσίας ἐπετέουσιν προσάγουσι προβάτων καὶ ἵππων, καὶ δὴ καὶ τοισίδ'

ἔτι πλέω θύουσι ἢ τοῖσι ἄλλοισι θεοῖσι. ὅσους ἂν
 τῶν πολεμίων ζωγρήσωσι, ἀπὸ τῶν ἑκατὸν ἀνδρῶν
 ἄνδρα ἓνα θύουσι τρόπῳ οὐ τῷ αὐτῷ καὶ τὰ πρό-
 βατα, ἀλλ' ἑτεροίῳ· ἐπεὰν γὰρ οἶνον ἐπισπείσωσι
 κατὰ τῶν κεφαλῶν, ἀποσφάζουσι τοὺς ἀνθρώπους 5
 ἐς ἄγγος καὶ ἔπειτεν ἀνενείκαντες ἄνω ἐπὶ τὸν ὄγκον
 τῶν φρυγάνων καταχέουσι τὸ αἷμα τοῦ ἀκινάκεος.
 ἄνω μὲν δὴ φορεύουσι τοῦτο, κάτω δὲ παρὰ τὸ ἱρὸν
 ποιεῦσι τάδε· τῶν ἀποσφαγέντων ἀνδρῶν τοὺς
 δεξιοὺς ὦμους πάντας ἀποταμόντες σὺν τῇσι χερσὶ 10
 ἐς τὸν ἡέρα ἰεῖσι, καὶ ἔπειτεν καὶ τὰ ἄλλα ἀπέρξαν-
 τες ἱρήϊα ἀπαλλάσσονται· χεὶρ δὲ τῇ ἂν πέσῃ
 κέεται, καὶ χωρὶς ὁ νεκρός. LXIII. Θυσίαι μὲν
 νυν αὐταὶ σφι κατεστέασι, ὑστὶ δὲ οὔτοι οὐδὲν
 νομίζουσι, οὐδὲ τρέφειν ἐν τῇ χώρῃ τὸ παράπαν 15
 ἐθέλουσι.

The war customs of the Skythians.

Scalping slain enemies.

LXIV. Τὰ δ' ἐς πόλεμον ἔχοντα ὧδέ σφι
 διακέεται· ἐπεὰν τὸν πρῶτον ἄνδρα καταβάλλῃ ἀνὴρ
 Σκύθης, τοῦ αἵματος ἐμπίνει· ὅσους δ' ἂν φονεύσῃ
 ἐν τῇ μάχῃ, τούτων τὰς κεφαλὰς ἀποφέρει τῷ 20
 βασιλεῖ· ἀπενείκας μὲν γὰρ κεφαλὴν τῆς ληΐης
 μεταλαμβάνει, τὴν ἂν λάβωσι, μὴ ἐνείκας δὲ οὐ.
 ἀποδείρει δὲ αὐτὴν τρόπῳ τοιῷδε· περιταμὼν κύκλῳ
 περὶ τὰ ὦτα καὶ λαβόμενος τῆς κεφαλῆς ἐκσείει,
 μετὰ δὲ σαρκίσας βοὸς πλευρῇ δέψει τῇσι χερσὶ, 25
 ὀργάσας δὲ αὐτὸ ἅτε χειρόμακτρον ἔκτῃται, ἐκ δὲ
 τῶν χαλινῶν τοῦ ἵππου, τὸν αὐτὸς ἐλαύνει, ἐκ

τούτου ἐξάπτει καὶ ἀγάλλεται· ὃς γὰρ ἂν πλεῖστα
 δέρματα χειρόμακτρα ἔχῃ, ἀνὴρ ἄριστος οὗτος κέ-
 κριται. πολλοὶ δὲ αὐτῶν ἐκ τῶν ἀποδερμάτων καὶ
 χλαίνας ἐπέννυσθαι ποιεῦσι, συρράπτοντες κατὰ
 5 περ βαίτας· πολλοὶ δὲ ἀνδρῶν ἐχθρῶν τὰς δεξιὰς
 χεῖρας νεκρῶν ἐόντων ἀποδείραντες αὐτοῖσι ὄνυξι
 καλύπτρας τῶν φαρετρέων ποιεῦνται· δέρμα δὲ
 ἀνθρώπου καὶ παχὺ καὶ λαμπρὸν ἦν ἄρα, σχεδὸν
 δερμάτων πάντων λαμπρότατον λευκότητι. πολλοὶ
 10 δὲ καὶ ὅλους ἀνδρας ἐκδείραντες καὶ διατείναντες ἐπὶ
 ξύλων ἐπ' ἵππων περιφέρουσι.

Drinking cups made of skulls.

LXV. ταῦτα μὲν δὴ οὕτω σφι νειόμισται,
 αὐτὰς δὲ τὰς κεφαλὰς, οὔτι πάντων, ἀλλὰ τῶν
 ἐχθίστων, ποιεῦσι τάδε· ἀποπρίσας ἕκαστος πᾶν
 15 τὸ ἔνερθε τῶν ὀφρύων ἐκκαθαίρει· καὶ ἦν μὲν ἦ
 πένης, ὁ δὲ ἔξωθεν ὠμοβοέην μούνην περιτείνας
 οὕτω χρᾶται, ἦν δὲ ἦ πλούσιος, τὴν μὲν ὠμοβοέην
 περιτείνει, ἔσωθεν δὲ περιχρυσώσας οὕτω χρᾶται
 ποτηρίῳ. ποιεῦσι δὲ τοῦτο καὶ ἐκ τῶν οἰκητῶν, ἦν
 20 σφι διάφοροι γένωνται καὶ ἦν ἐπικρατήσῃ αὐτοῦ
 παρὰ τῷ βασιλεῖ. ξείνων δὲ οἱ ἐλθόντων, τῶν ἂν
 λόγον ποιέηται, τὰς κεφαλὰς ταύτας παραφέρει, καὶ
 ἐπιλέγει, ὥς οἱ ἐόντες οἰκήϊοι πόλεμον προσεθήκαντο
 καὶ σφεων αὐτὸς ἐπεκράτησε, ταίτην ἀνδραγαθίην
 25 λέγοντες.

Who share in the governor's bowl of wine.

LXVI. Ἄπαξ δὲ τοῦ ἐνιαυτοῦ ἑκάστου ὁ νομ-
 ἀρχης ἕκαστος ἐν τῷ ἐωυτοῦ νομῷ κίρνᾳ κρητῆρα

οἶνον, ἀπ' οὗ πίνουνσι τῶν Σκυθέων, τοῖσι ἂν ἄνδρες πολέμοι ἀραιορημένοι ἔωσι· τοῖσι δ' ἂν μὴ κατεργασμένον ἢ τοῦτο, οὐ γεύονται τοῦ οἶνου τούτου, ἀλλ' ἡτιμωμένοι ἀποκατέαται· ὄνειδος δέ σφί ἐστι μέγιστον τοῦτο· ὅσοι δέ ἂν αὐτῶν καὶ κάρτα πολλοὺς 5 ἄνδρας ἀραιορηκότες ἔωσι, οὗτοι δὲ σύνδυο κύλικας ἔχοντες πίνουνσι ὁμοῦ.

Divination in Skythia.

LXVII. Μάντιες δὲ Σκυθέων εἰσὶ πολλοὶ, οἳ μαντεύονται ῥάβδοισι ἰτεῖνῃσι πολλῇσι ᾧδε· ἐπεὰν φακέλους ῥάβδων μεγάλους ἐνείκωνται, θέντες χαμαὶ 10 διεξιελίσσουσι αὐτοὺς, καὶ ἐπὶ μίαν ἐκάστην ῥάβδον τιθέντες θεσπίζουσι. ἅμα τε λέγοντες ταῦτα συνειλέουσι τὰς ῥάβδους ὀπίσω καὶ αὖτις κατὰ μίαν συντιθεῖσι. αὕτη μὲν σφι ἡ μαντικὴ πατρωίη ἐστὶ, οἳ δὲ Ἑνάρεις οἱ ἀνδρόγυνοι τὴν Ἀφροδίτην σφι 15 λέγουσι μαντικὴν δοῦναι· φιλήρης ὢν φλοιῷ μαντεύονται· ἐπεὰν τὴν φιλήρην τρίχα σχίσῃ, διαπλέκων ἐν τοῖσι δακτύλοισι τοῖσι ἐωυτοῦ καὶ διαλύνων χρᾶ.

Divination used during the illness of the king.

LXVIII. Ἐπεὰν δὲ βασιλεὺς ὁ Σκυθέων κάμῃ, μεταπέμπεται τῶν μαντίων ἄνδρας τρεῖς τοὺς 20 εὐδοκιμέοντας μάλιστα, οἳ τρόπῳ τῷ εἰρημένῳ μαντεύονται· καὶ λέγουσι οὗτοι ὡς τὸ ἐπίπαν μάλιστα τάδε, ὡς τὰς βασιληίας ἰστίας ἐπιώρκεκε ὃς καὶ ὃς, λέγοντες τῶν ἀστῶν τὸν ἂν δὴ λέγωσι. τὰς δὲ βασιληίας ἰστίας νόμος Σκύθησι τὰ μάλιστα 25

ἐστι ὁμνύναι τότε, ἐπεὰν τὸν μέγιστον ὄρκον ἐθέλωσι
 ὁμνύναι. αὐτίκα δὲ διαλελαμμένος ἄγεται οὗτος,
 τὸν ἂν δὴ φῶσι ἐπιορκῆσαι, ἀπιγμένον δὲ ἐλέγχουσι
 οἱ μάντιες, ὥς ἐπιορκήσας φαίνεται ἐν τῇ μαντικῇ
 5 τὰς βασιληΐας ἰστίας καὶ διὰ ταῦτα ἀλγέει ὁ
 βασιλεὺς· ὁ δὲ ἀρνέεται, οὐ φάμενος ἐπιορκῆσαι,
 καὶ δεινολογέεται. ἀρνεομένου δὲ τούτου ὁ βασιλεὺς
 μεταπέμπεται ἄλλους διπλησίους μάντιας· καὶ ἦν
 μὲν καὶ οὗτοι ἐσορέοντες ἐς τὴν μαντικὴν κατα-
 10 δήσωσι ἐπιορκῆσαι, τοῦ δὲ ἰθέως τὴν κεφαλὴν
 ἀποτάμνουσι καὶ τὰ χρήματα αὐτοῦ διαλαγχάνουσι
 οἱ πρῶτοι τῶν μαντίων· ἦν δὲ οἱ ἐπελθόντες μάντιες
 ἀπολύσωσι, ἄλλοι πάρεισι μάντιες καὶ μάλα ἄλλοι·
 ἦν ὧν οἱ πλεῦνες τὸν ἄνθρωπον ἀπολύσωσι, δέδοκται
 15 τοῖσι πρῶτοις τῶν μαντίων αὐτοῖσι ἀπόλλυσθαι.

Execution of false diviners.

LXIX. Ἀπολλῦσι δῆτα αὐτοὺς τρόπῳ τοιῷδε·
 ἐπεὰν ἅμαξαν φρυγάνων πλήσωσι καὶ ὑποξεύξωσι
 βοῦς, ἐμποδίσαντες τοὺς μάντιας καὶ χεῖρας ὀπίσω
 δήσαντες καὶ στομώσαντες κατεργνῶσι ἐς μέσα τὰ
 20 φρύγανα, ὑποπρήσαντες δὲ αὐτὰ ἀπιεῖσι φοβήσαντες
 τοὺς βοῦς. πολλοὶ μὲν δὴ συγκατακαίονται τοῖσι
 μάντισι βόες, πολλοὶ δὲ περικεκαυμένοι ἀποφεύ-
 γουσι, ἐπεὰν αὐτῶν ὁ ῥυμὸς κατακαυθῇ. κατα-
 καίουσι δὲ τρόπῳ τῷ εἰρημένῳ καὶ δι' ἄλλας αἰτίας
 25 τοὺς μάντιας, ψευδομάντιας καλέοντες. τοὺς δ' ἂν
 ἀποκτείνῃ βασιλεὺς, τούτων οὐδὲ τοὺς παῖδας λείπει,
 ἀλλὰ πάντα τὰ ἔρσενα κτείνει, τὰ δὲ θήλεα οὐκ
 ἀδικεῖ.

Manner of taking oaths among the Skythians.

LXX. "Ορκια δὲ ποιεῦνται Σκύθαι ὧδε πρὸς τοὺς ἂν ποιέωνται· ἐς κύλικα μεγάλην κεραμίνην οἶνον ἐγχέαντες αἷμα συμμίσγουσι τῶν τὰ ὅρκια ταμνομένων, τύψαντες ὑπέατι ἢ ἐπιταμόντες μαχαίρῃ σμικρὸν τοῦ σώματος καὶ ἔπειτεν ἀποβάψαντες ἐς 5 τὴν κύλικα ἀκινάκεια καὶ οἷστοὺς καὶ σάγαριν καὶ ἀκόντιον· ἐπεὰν δὲ ταῦτα ποιήσωσι, κατεύχονται πολλὰ καὶ ἔπειτεν ἀποπίνουσι αὐτοὶ τε οἱ τὸ ὅρκιον ποιεύμενοι καὶ τῶν ἐπομένων οἱ πλείστου ἄξιοι.

Burial of the kings.

LXXI. Ταφαὶ δὲ τῶν βασιλέων ἐν Γέρροισι 10 εἰσὶ, ἐς ὃ ὁ Βορυσθένης ἐστὶ προσπλωτός. ἐνθαῦτα, ἐπεὶ σφί ἀποθάνῃ ὁ βασιλεὺς, ὄρυγμα γῆς μέγα ὀρύσσουσι τετράγωνον, ἔτοιμον δὲ τοῦτο ποιήσαντες ἀναλαμβάνουσι τὸν νεκρὸν, κατακεκηρωμένον μὲν τὸ σῶμα, τὴν δὲ νηδὺν ἀνασχισθεῖσαν καὶ καθαρθεῖσαν, 15 πλὴν κυπέρου κεκομμένου καὶ θυμῆματος καὶ σελίνου σπέρματος καὶ ἀνήσου, συνερραμμένην ὀπίσω, καὶ κομίζουσι ἐν ἀμάξῃ ἐς ἄλλο ἔθνος. οἱ δ' ἂν παραδέξωνται κομισθέντα τὸν νεκρὸν, ποιεῦσι τά περ οἱ βασιλῆῃοι Σκύθαι· τοῦ ὠτὸς ἀποτάμνονται, 20 τρίχας περικείμεναι, βραχίονας περιτάμνονται, μέτωπον καὶ ῥίνα καταμύσσονται, διὰ τῆς ἀριστερῆς χειρὸς οἷστοὺς διαβύνονται. ἐνθεῦτεν δὲ κομίζουσι ἐν ἀμάξῃ τὸν νέκυν τοῦ βασιλέως ἐς ἄλλο ἔθνος τῶν ἄρχουσι· οἱ δὲ σφί ἔπονται, ἐς τοὺς πρότερον ἦλθον. 25 ἐπεὰν δὲ πάντας περιέλθωσι τὸν νέκυν κομίζοντες, ἐν τε Γέρροισι ἔσχατα κατοικημένοισί εἰσι τῶν

ἐθνέων, τῶν ἄρχουσι καὶ ἐν τῇσι ταφῇσι. καὶ ἔπειτεν,
 ἐπεὰν θέωσι τὸν νέκυν ἐν τῇσι θήκησι ἐπὶ στιβάδος,
 παραπήξαντες αἰχμὰς ἔνθεν καὶ ἔνθεν τοῦ νεκροῦ
 ξύλα ὑπερτείνουσι καὶ ἔπειτεν ῥίψι καταστεγάζουσι,
 5 ἐν δὲ τῇ λοιπῇ εὐρυχωρίῃ τῆς θήκης τῶν παλλακέων
 τε μίαν ἀποπνίξαντες θάπτουσι καὶ τὸν οἰνοχόον
 καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον καὶ ἀγγε-
 ληφόρον καὶ ἵππους καὶ τῶν ἄλλων ἀπάντων
 ἀπαρχὰς καὶ φιάλας χρυσέας· ἀργύρῳ δὲ οὐδὲν
 10 οὐδὲ χαλκῷ χρέονται· ταῦτα δὲ ποιήσαντες χούσι
 πάντες χῶμα μέγα, ἀμιλλεόμενοι καὶ προθυμεόμενοι
 ὡς μέγιστον ποιῆσαι.

*A year later fifty men and fifty horses are killed,
 impaled, and set up round the tomb.*

LXXII. Ἐνιαυτοῦ δὲ περιφερομένου αὐτῇσι
 ποιεῦσι τοιόνδε· λαβόντες τῶν λοιπῶν θεραπόντων
 15 τοὺς ἐπιτηδεωτάτους (οἱ δὲ εἰσι Σκύθαι ἐγγενεές·
 οὗτοι γὰρ δὴ θεραπεύουσι τοὺς ἂν αὐτὸς ὁ βασιλεὺς
 κελεύσῃ, ἀργυρώνητοι δὲ οὐκ εἰσὶ σφίθεράποντες),
 τούτων ὧν τῶν διηκόνων ἐπεὰν ἀποπνίξωσι πεντή-
 κοντα καὶ ἵππους τοὺς καλλιστεύοντας πεντήκοντα,
 20 ἐξελόντες αὐτῶν τὴν κοιλίην καὶ καθήραντες ἐμ-
 πιμπλᾶσι ἀχύρων καὶ συρράπτουσι· ἀψίδος δὲ
 ἥμισυ ἐπὶ δύο ξύλα στήσαντες ὕπτιον καὶ τὸ ἕτερον
 ἥμισυ τῆς ἀψίδος ἐπ' ἕτερα δύο, καταπήξαντες
 τρόπῳ τοιούτῳ πολλὰ ταῦτα, ἔπειτεν τῶν ἵππων
 25 κατὰ τὰ μήκεα ξύλα παχέα διελάσαντες μέχρι τῶν
 τραχήλων ἀναβιβάζουσι αὐτοὺς ἐπὶ τὰς ἀψίδας·
 τῶν δὲ αἱ μὲν πρότεραι ἀψίδες ὑπέχουσι τοὺς ὤμους

τῶν ἵππων, αἱ δὲ ὄπισθε παρὰ τοὺς μηροὺς τὰς
 γαστέρας ὑπολαμβάνουσι· σκέλεα δὲ ἀμφότερα
 κατακρέμαται μετέωρα· χαλινοὺς δὲ καὶ στόμια
 ἐμβαλόντες ἐς τοὺς ἵππους κατατείνουσι ἐς τὸ
 πρὸςθε αὐτῶν, καὶ ἔπειτεν ἐκ πασσάλων δέουσι. 5
 τῶν δὲ δὴ νεηίσκων τῶν ἀποπεπνιγμένων τῶν
 πεντήκοντα ἕνα ἕκαστον ἀναβιβάζουσι ἐπὶ τὸν
 ἵππον ὧδε ἀναβιβάζοντες· ἐπεὰν νεκροῦ ἑκάστου
 παρὰ τὴν ἄκανθαν ξύλον ὀρθὸν διελάσῃσι μέχρι τοῦ
 τραχήλου, κάτωθεν δὲ ὑπερέχει τοῦ ξύλου τούτου, 10
 τὸ ἐς τὸρμον πηγνύουσι τοῦ ἐτέρου ξύλου τοῦ διὰ
 τοῦ ἵππου. ἐπιστήσαντες δὲ κύκλῳ τὸ σῆμα ἱππέας
 τοιούτους ἀπελαύνουσι.

Funeral ceremonies of private persons.

LXXIII. Οὕτω μὲν τοὺς βασιλέας θάπτουσι,
 τοῖς δὲ ἄλλοις Σκύθας, ἐπεὰν ἀποθάνωσι, περιάγουσι 15
 οἱ ἀγχοτάτω προσήκοντες κατὰ τοὺς φίλους ἐν
 ἀμάξῃσι κειμένους, τῶν δὲ ἕκαστος ὑποδεκόμενος
 εὐωχέει τοὺς ἐπομένους, καὶ τῷ νεκρῷ πάντων
 παρατιθεῖ τῶν καὶ τοῖσι ἄλλοις· ἡμέρας δὲ τεσσε-
 ράκοντα οὕτω οἱ ἰδιῶται περιάγονται, ἔπειτεν θάπ- 20
 τονται. θάψαντες δὲ οἱ Σκύθαι καθαίρονται τρόπῳ
 τοιῷδε· σμησάμενοι τὰς κεφαλὰς καὶ ἐκπλυνάμενοι
 ποιεῦσι περὶ τὸ σῶμα τάδε· ἐπεὰν ξύλα στήσωσι
 τρία ἐς ἄλληλα κεκλιμένα, περὶ ταῦτα πῖλους
 εἰρινέους περιτείουσι, συμφράξαντες δὲ ὡς μάλιστα 25
 λίθους ἐκ πυρὸς διαφανέας ἐσβάλλουσι ἐς σκάφην
 κειμένην ἐν μέσῳ τῶν ξύλων τε καὶ τῶν πῖλων.

Hemp woven into cloth in Skythia.

LXXIV. Ἔστι δέ σφι κάνναβις φυομένη ἐν τῇ χώρῃ, πλὴν παχύτητος καὶ μεγάλθους τῷ λίνῳ ἐμφερεστάτη. ταύτῃ δὲ πολλῷ ὑπερφέρει ἢ κάνναβις. αὕτη καὶ αὐτομάτῃ καὶ σπειρομένη φύεται, 5 καὶ ἐξ αὐτῆς Θρήϊκες μὲν καὶ εἴματα ποιεῦνται τοῖσι λινέοισι ὁμοιότατα. οὐδ' ἂν, ὅστις μὴ κάρτα τρίβων εἴῃ αὐτῆς, διαγνοίῃ, λίνου ἢ καννάβιός ἐστι· ὃς δὲ μὴ εἰδέ κω τὴν καννάβιδα, λίνεον δοκήσει εἶναι τὸ εἶμα.

Purification by burning hemp.

10 LXXV. Ταύτης ὦν οἱ Σκύθαι τῆς καννάβιος τὸ σπέρμα ἐπεὰν λάβωσι, ὑποδύνουσι ὑπὸ τοὺς πίλους, καὶ ἔπειτεν ἐπιβάλλουσι τὸ σπέρμα ἐπὶ τοὺς διαφανέας λίθους τῷ πυρί· τὸ δὲ θυμιᾶται ἐπιβαλλόμενον καὶ ἀτμίδα παρέχεται τοσαύτην, 15 ὥστε Ἑλληνικὴ οὐδεμία ἂν μιν πυρὶν ἀποκρατήσκει. οἱ δὲ Σκύθαι ἀγάμενοι τῇ πυρὶν ὠρύονται· τοῦτό σφι ἀντὶ λουτροῦ ἐστί· οὐ γὰρ δὴ λούνται ὕδατι τὸ παράπαν τὸ σῶμα· αἱ δὲ γυναῖκες αὐτῶν ὕδωρ παραχέουσαι κατασώχουσι περὶ λίθον τριχὺν τῆς 20 κυπαρίσσου καὶ κέδρου καὶ λιβάνου ξύλου, καὶ ἔπειτεν τὸ κατασωχόμενον τοῦτο παχὺ ἐὼν καταπλάσσονται πᾶν τὸ σῶμα καὶ τὸ πρόσωπον· καὶ ἅμα μὲν εὐωδίῃ σφέας ἀπὸ τούτου ἴσχει, ἅμα δὲ ἀπαιρέουσai τῇ δευτέρῃ ἡμέρῃ τὴν καταπλαστὴν 25 γίνονται καθαρὰ καὶ λαμπραί.

*The dislike of the Skythians for all things foreign
illustrated by the killing of Anacharsis the traveller.*

LXXVI. Ξεινικοῖσι δὲ νομαίοισι καὶ οὗτοι αἰνῶς χρᾶσθαι φεύγουσι, μή τί γε ὦν ἄλλων, Ἑλληνικοῖσι δὲ καὶ ἥκιστα, ὥς διέδεξαν Ἀναχάρσι τε καὶ δεύτερα αὖτις Σκύλη. τοῦτο μὲν γὰρ Ἀναχάρσις ἐπεὶ τε γῆν πολλὴν θεωρήσας καὶ ἀπο- 5 δεξάμενος κατ' αὐτὴν σοφίην πολλὴν ἐκομίζετο ἐς ἡθεα τὰ Σκυθέων, πλώων δὲ δι' Ἑλλησπόντου προσίσχει ἐς Κύζικον, καὶ εὔρε γὰρ τῇ μητρὶ τῶν θεῶν ἀνάγοντας τοὺς Κυζικηνοὺς ὀρθὴν κάρτα μεγαλοπρεπέως, εὔξατο τῇ μητρὶ ὁ Ἀναχάρσις, ἣν σῶς 10 καὶ ὑγιὲς ἀπονοστήσῃ ἐς ἐωυτοῦ, θίσειν τε κατὰ ταῦτα κατὰ ὥρα τοὺς Κυζικηνοὺς ποιέοντας καὶ παννυχίδα στήσειν. ὥς δὲ ἀπίκητο ἐς τὴν Σκυθικὴν, καταδὺς ἐς τὴν καλεομένην Ὑλαίην (ἣ δ' ἐστὶ μὲν παρὰ τὸν Ἀχιλλήϊον δρόμον, τυγχάνει δὲ πᾶσα 15 ἐούσα δεινδρέων παντοίων πλέη), ἐς ταύτην δὴ καταδὺς ὁ Ἀναχάρσις τὴν ὀρθὴν πᾶσαν ἐπετέλεε τῇ θεῷ, τύμπανόν τε ἔχων καὶ ἐκδησάμενος ἀγάλματα. καὶ τῶν τις Σκυθέων καταφρασθεὶς αὐτὸν ταῦτα ποιέοντα ἐσήμηνε τῷ βασιλεῖ Σαυλίῳ· ὁ 20 δὲ καὶ αὐτὸς ἀπικόμενος ὥς εἶδε τὸν Ἀναχάρσιν ποιέοντα ταῦτα, τοξεύσας αὐτὸν ἀπέκτεινε. καὶ νῦν ἦν τις εἴρηται περὶ Ἀναχάρσιος, οὗ φασὶ μιν Σκύθαι γινώσκειν, διὰ τοῦτο, ὅτι ἐξεδήμησέ τε ἐς τὴν Ἑλλάδα καὶ ξεινικοῖσι ἔθεσι διεχρήσατο. ὥς δ' 25 ἐγὼ ἤκουσα Τίμνῳ τοῦ Ἀριαπίθεος ἐπιτρόπου, εἶναι αὐτὸν Ἰδανθύρσου τοῦ Σκυθέων βασιλέως

πάτρων, παῖδα δὲ εἶναι Γνούρου τοῦ Λύκου τοῦ
 Σπαργαπείθεος. εἰ ὦν ταύτης ἦν τῆς οἰκίης ὁ
 Ἀνάχαρσις, ἴστω ὑπὸ τοῦ ἀδελφεοῦ ἀποθανών.
 Ἰδάνθυρσος γὰρ ἦν παῖς Σαυλίου, Σαύλιος δὲ ἦν ὁ
 5 ἀποκτείνας Ἀνάχαρσιν.

Another account of Anacharsis.

LXXVII. Καίτοι τινὰ ἤδη ἤκουσα λόγον ἄλλον
 ὑπὸ Πελοποννησίων λεγόμενον, ὡς ὑπὸ τοῦ Σκυθέων
 βασιλέος Ἀνάχαρσις ἀποπεμφθεὶς τῆς Ἑλλάδος
 μαθητῆς γένοιτο, ὁπίσω τε ἀπονουστήσας φαίη πρὸς
 10 τὸν ἀποπέμψαντα Ἕλληνας πάντας ἀσχόλους εἶναι
 ἐς πᾶσαν σοφίην πλὴν Λακεδαιμονίων, τούτοισι δὲ
 εἶναι μούνοισι σωφρόνως δοῦναί τε καὶ δέξασθαι
 λόγον. ἀλλ' οὗτος μὲν ὁ λόγος ἄλλως πέπαισται
 ὑπ' αὐτῶν Ἑλλήνων, ὁ δ' ὦν ἀνὴρ, ὥσπερ πρότερον
 15 εἰρέθη, διεφθάρη. οὗτος μὲν νυνὶ οὕτω δὴ τι ἔπρηξε
 διὰ ξεινικά τε νόμια καὶ Ἑλληνικὰς ὁμιλίας.

King Skyles also adopted Greek customs.

LXXVIII. Πολλοῖσι δὲ κάρτα ἔτεσι ὕστερον
 Σκύλης ὁ Ἀριαπείθεος ἔπαθε παραπλήσια τούτῳ.
 Ἀριαπείθει γὰρ τῷ Σκυθέων βασιλεῖ γίνεται μετ'
 20 ἄλλων παίδων Σκυλης, ἐξ Ἰστρινῆς δὲ γυναικὸς
 οὗτος γίνεται καὶ οὐδαμῶς ἐγχωρίας, τὸν ἢ μήτηρ
 αὕτη γλῶσσάν τε Ἑλλάδα καὶ γράμματα ἐδίδαξε.
 μετὰ δὲ χρόνῳ ὕστερον Ἀριαπείθης μὲν τελευτᾷ
 δόλῳ ὑπὸ Σπαργαπείθεος τοῦ Ἀγαθύρσων βασιλέος,
 25 Σκύλης δὲ τὴν τε βασιληϊήν παρέλαβε καὶ τὴν

γυναῖκα τοῦ πατρὸς, τῇ οὖνομα ἦν Ὀποίη. ἦν δὲ
 αὕτη ἡ Ὀποίη ἀστὴ, ἐξ ἧς ἦν Ὀρικος Ἀριαπείθει
 παῖς. βασιλεύων δὲ Σκυθέων ὁ Σκύλης διαίτη
 οὐδαμῶς ἠρέσκετο Σκυθικῇ, ἀλλὰ πολλὸν πρὸς τὰ
 Ἑλληνικὰ μᾶλλον τετραμμένος ἦν ἀπὸ παιδεύσιος 5
 τῆς ἐπεπαίδευτο, ἐποίεε τε τοιοῦτο· εὖτε ἀγάγοι τὴν
 στρατιὴν τὴν Σκυθέων ἐς τὸ Βορυσθενεΐτέων ἄστν
 (οἱ δὲ Βορυσθενεΐται οὗτοι λέγουσι σφέας αὐτοὺς
 εἶναι Μιλησίους), ἐς τούτους ὅκως ἔλθοι ὁ Σκύλης,
 τὴν μὲν στρατιὴν καταλίπεσκε ἐν τῷ προαστείῳ, 10
 αὐτὸς δὲ ὅκως ἔλθοι ἐς τὸ τεῖχος καὶ τὰς πύλας
 ἐγκληΐσειε, τὴν στολὴν ἀποθέμενος τὴν Σκυθικὴν
 λάβεσκε ἂν Ἑλληνίδα ἐσθῆτα, ἔχων δ' ἂν ταύτην
 ἡγόραζε οὔτε δορυφόρων ἐπομένων οὔτε ἄλλου
 οὔδενός (τὰς δὲ πύλας ἐφύλασσαν, μὴ τίς μιν 15
 Σκυθέων ἴδοι ἔχοντα ταύτην τὴν στολὴν), καὶ τᾶλλα
 ἐχρᾶτο διαίτη Ἑλληνικῇ, καὶ θεοῖσι ἱρὰ ἐποίεε κατὰ
 νόμους τοὺς Ἑλλήνων. ὅτε δὲ διατρίψει μῆνα ἢ
 πλεόν τούτου, ἀπαλλάσσετο ἐνδὺς τὴν Σκυθικὴν
 στολὴν. ταῦτα ποίεσκε πολλάκις, καὶ οἰκία τε 20
 ἐδείματο ἐν Βορυσθενεΐ καὶ γυναῖκα ἔγημε ἐς αὐτὰ
 ἐπιχωρίην.

Skyles initiated in Bacchic mysteries.

LXXIX. Ἐπεὶ τε δὲ ἔδεε οἱ κακῶς γενέσθαι,
 ἐγένετο ἀπὸ προφάσιος τοιῆσδε· ἐπεθύμησε Διοιύσφ
 Βακχείῳ τελεσθῆναι· μέλλουσι δέ οἱ ἐς χεῖρας 25
 ἄγεσθαι τὴν τελετὴν ἐγένετο φάσμα μέγιστον. ἦν
 οἱ ἐν Βορυσθενεΐτέων τῇ πόλει οἰκίης μεγάλης καὶ
 πολυτελέος περιβολῇ, τῆς καὶ ὀλίγον τι πρότερον

τούτων μνήμην εἶχον, τὴν πέριξ λευκοῦ λίθου σφίγγες τε καὶ γρύπες ἕστασαν· ἐς ταύτην ὁ θεὸς ἐνέσκηψε βέλος. καὶ ἡ μὲν κατεκάη πᾶσα, Σκύλης δὲ οὐδὲν τούτου εἵνεκεν ἕσπον ἐπετέλεσε τὴν τελετὴν.

5 Σκύθαι δὲ τοῦ βακχεύειν πέρι' Ἑλλησι ὀνειδίζουσι· οὐ γάρ φασι οἶκός εἶναι θεὸν ἐξευρίσκειν τοῦτον, ὅστις μαίνεσθαι ἐνάγει ἀνθρώπους. ἐπεὶ τε δὲ ἐτελέσθη τῷ Βακχείῳ ὁ Σκύλης, διεπρήστευσε τῶν τις Βορυσθενεϊτέων πρὸς τοὺς Σκύθας λέγων· Ἡμῖν

10 γὰρ καταγελάτε, ὦ Σκύθαι, ὅτι βακχεύομεν καὶ ἡμέας ὁ θεὸς λαμβάνει· νῦν οὗτος ὁ δαίμων καὶ τὸν ὑμέτερον βασιλέα λελάβηκε, καὶ βακχεύει καὶ ὑπὸ τοῦ θεοῦ μαίνεται. εἰ δέ μοι ἀπιστέετε, ἔπεσθε, καὶ ὑμῖν ἐγὼ δέξω. Εἶποντο τῶν Σκυθέων οἱ προε-

15 στεῶτες, καὶ αὐτοὺς ἀναγαγὼν ὁ Βορυσθενεϊτῆς λάθρῃ ἐπὶ πύργον κάτισε. ἐπεὶ τε δὲ παρήϊε σὺν τῷ θιάσῳ ὁ Σκύλης καὶ εἰδὼν μιν βακχεύοντα οἱ Σκύθαι, κάρτα συμφορὴν μεγάλην ἐποιήσαντο, ἐξελθόντες δὲ ἐσήμαινον πάσῃ τῇ στρατιῇ τὰ ἴδοιεν.

Death of Skyles.

20 LXXX. Ὡς δὲ μετὰ ταῦτα ἐξήλαυσε ὁ Σκύλης ἐς ἡθεα τὰ ἐωυτοῦ, οἱ Σκύθαι προσητάμενοι τὸν ἀδελφεὸν αὐτοῦ Ὀκταμασάδην, γεγονότα ἐκ τῆς Τήρῳ θυγατρὸς, ἐπανιστέατο τῷ Σκύλῃ. ὁ δὲ μαθὼν τὸ γινόμενον ἐπ' ἐωυτῷ καὶ τὴν αἰτίην, δι-

25 ἣν ἐποιέετο, καταφεύγει ἐς τὴν Θρηίκην. πυθόμενος δὲ ὁ Ὀκταμασάδης ταῦτα ἐστρατεύετο ἐπὶ τὴν Θρηίκην· ἐπεὶ τε δὲ ἐπὶ τῷ Ἰστρῷ ἐγένετο, ἡντίασαν μιν οἱ Θρηῖκες, μελλόντων δὲ αὐτῶν συνάψειν

ἔπεμψε Σιτάλκης παρὰ τὸν Ὀκταμασάδην λέγων
 τοιάδε· Τί δεῖ ἡμέας ἀλλήλων πειρηθῆναι; εἰς μὲν
 μεν τῆς ἀδελφεῆς παῖς, ἔχεις δέ μεν ἀδελφεόν. σύ
 τ' ἐμοὶ ἀπόδος τοῦτον, καὶ ἐγὼ σοὶ τὸν σὸν Σκύλην
 παραδίδωμι· στρατιῇ δὲ μήτε σὺ κινδυνεύσης μήτ' 5
 ἐγώ. Ταῦτά οἱ πέμψας ὁ Σιτάλκης ἐπεκηρυκεύετο·
 ἦν γὰρ παρὰ τῷ Ὀκταμασάδῃ ἀδελφεὸς Σιτάλκεω
 πεφευγὼς [τοῦτον]. ὁ δὲ Ὀκταμασάδης καταινέει
 ταῦτα, ἐκδούς δὲ τὸν ἐνυτοῦ μήτρωα Σιτάλκῃ ἔλαβε
 τὸν ἀδελφεὸν Σκύλην. καὶ Σιτάλκης μὲν παρα- 10
 λαβὼν τὸν ἀδελφεὸν ἀπήγετο, Σκύλεω δὲ Ὀκτα-
 μασάδης αὐτοῦ ταύτῃ ἀπέταμε τὴν κεφαλὴν. οὕτω
 μὲν περιστέλλουσι τὰ σφέτερα νόμια Σκύθαι,
 τοῖσι δὲ παρακτωμένοισι ξεινικοὺς νόμους τοιαῦτα
 ἐπιτίμια διδοῦσι.

15

A census of the Skythians by arrowheads.

LXXXI. Πλήθος δὲ τὸ Σκυθέων οὐκ οἶός τε
 ἐγενόμην ἀτρεκέως πυθέσθαι, ἀλλὰ διαφόρους λόγους
 περὶ τοῦ ἀριθμοῦ ἤκουον· καὶ γὰρ κάρτα πολλοὺς
 εἶναί σφεας καὶ ὀλίγους ὡς Σκύθας εἶναι. τοσόνδε
 μέντοι ἀπέφαινόν μοι ἐς ὄψιν· ἔστι μεταξὺ Βορυ- 20
 σθένεός τε ποταμοῦ καὶ Ὑπάνιος χώρος, οὕνομα δέ
 οἷ ἐστι Ἐξαμπαῖος, τοῦ καὶ ὀλίγον τι πρότερον
 τούτων μνήμην εἶχον, φάμενος ἐν αὐτῷ κρήνην
 ὕδατος πικροῦ εἶναι, ἀπ' ἧς τὸ ὕδωρ ἀπορρέον τὸν
 Ὑπανιν ἄποτον ποιεῖν. ἐν τούτῳ τῷ χώρῳ κέεται 25
 χαλκήϊον, μεγάλῃ καὶ ἑξαπλήσιον τοῦ ἐπὶ στόματι
 τοῦ Πόντου κρητῆρος, τὸν Πανσανίης ὁ Κλεομβρότου
 ἀνέθηκε. ὃς δὲ μὴ εἰδέ κω τοῦτον, ὥδε δηλώσω·

ἑξακοσίους ἀμφορέας εὐπετέως χωρέει τὸ ἐν Σκύθῃσι
χαλκήϊον, πάχος δὲ τὸ Σκυθικὸν τοῦτο χαλκήϊον
ἐστὶ δακτύλων ἑξ. τοῦτο ὦν ἔλεγον οἱ ἐπιχώριοι
ἀπὸ ἀρδίων γενέσθαι. βουλόμενον γὰρ τὸν σφέτερον
5 βασιλέα, τῷ οὖνομα εἶναι Ἀριαντὰν, τοῦτον εἰδέναι
τὸ πλῆθος τὸ Σκυθέων κελεύειν μιν πάντας Σκύθας
ἀρδιον ἕκαστον μίαν ἀπὸ τοῦ οὔστου κομίσαι· ὃς δ'
ἂν μὴ κομίσῃ, θάνατον ἡπείλεε. κομισθῆναί τε δὴ
χρῆμα πολλὸν ἀρδίων καὶ οἱ δόξαι ἐξ αὐτέων
10 μνημόσυνον ποιήσαντι λιπέσθαι· ἐκ τούτων δὴ μιν
τὸ χάλκήϊον ποιῆσαι τοῦτο καὶ ἀναθεῖναι ἐς τὸν
Ἑξαμπαῖον τοῦτον. ταῦτα δὴ περὶ τοῦ πλῆθους
τοῦ Σκυθέων ἤκουον.

*The rivers and steppes the principal features
of Skythia.*

LXXXII. Θωυμάσια δὲ ἡ χώρα αὕτη οὐκ ἔχει,
15 χωρὶς ἢ ὅτι ποταμούς τε πολλῷ μεγίστους καὶ
ἀριθμὸν πλείστους. τὸ δὲ ἀποθωμάσαι ἄξιον καὶ
πάρεξ τῶν ποταμῶν καὶ τοῦ μεγάλους τοῦ πεδίου
παρέχεται, εἰρήσεται· ἵχνος Ἡρακλέος φαίνουσι ἐν
πέτρῃ ἐνεὸν, τὸ οἶκε μὲν βήματι ἀνδρὸς, ἐστὶ δὲ τὸ
20 μέγαθος δίπηχυ, παρὰ τὸν Τύρην ποταμόν. τοῦτο
μὲν νυν τοιοῦτό ἐστι, ἀναβήσομαι δὲ ἐς τὸν κατ'
ἀρχὰς ἡῖα λέξων λόγον.

*Preparations of Darius for the invasion of Skythia,
about B.C. 516—515.*

LXXXIII. Παρασκευαζομένου Δαρείου ἐπὶ
τοὺς Σκύθας καὶ ἐπιπέμποντος ἀγγέλους ἐπιτά-

ξοντας τοῖσι μὲν πεζὸν στρατὸν, τοῖσι δὲ νέας
 παρέχειν, τοῖσι δὲ ζευγύναι τὸν Θρηϊκίον Βόσπορον,
 Ἀρτάβανος ὁ Ὑστάσπεος, ἀδελφεὺς ἐὼν Δαρείου,
 ἐχρήϊζε μηδαμῶς αὐτὸν στρατηίην ἐπὶ Σκύθας ποιέε-
 σθαι, καταλέγων τῶν Σκυθέων τὴν ἀπορίην. ἀλλ' 5
 οὐ γὰρ ἔπειθε συμβουλεύων οἱ χρηστὰ, ὁ μὲν ἐπέ-
 παυτο, ὁ δὲ, ἐπειδὴ οἱ τὰ πάντα παρεσκεύαστο,
 ἐξήλαυνε τὸν στρατὸν ἐκ Σούσων.

*The sons of Oiobazus put to death for their
 father's disloyalty.*

LXXXIV. Ἐνθαῦτα τῶν Περσέων Οἰόβαζος
 ἐδεήθη Δαρείου τριῶν ἐόντων οἱ παίδων καὶ πάντων 10
 στρατευομένων ἕνα αὐτῷ καταλειφθῆναι. ὁ δὲ οἱ
 ἔφη ὥς φίλῳ ἐόντι καὶ μετρίῳ δεομένῳ πάντας τοὺς
 παῖδας καταλείψειν. ὁ μὲν δὴ Οἰόβαζος περιχαρὴς
 ἦν, ἐλπίζων τοὺς υἱέας στρατηίης ἀπολελύσθαι, ὁ δὲ
 ἐκέλευσε τοὺς ἐπὶ τούτων ἐπεστεῶτας ἀποκτεῖναι 15
 πάντας τοὺς Οἰοβάζου παῖδας. καὶ οὗτοι μὲν
 ἀποσφαγέντες αὐτοῦ ταύτη ἐλείποντο.

*Darius arrives at Chalkeden on the Bosphorus. Measure-
 ments of the Euxine, Bosphorus, Propontis, and
 Hellespont.*

LXXXV. Δαρεῖος δὲ ἐπεὶ τε πορευόμενος ἐκ
 Σούσων ἀπίκητο τῆς Καλχηδονίης ἐπὶ τὸν Βόσπορον,
 ἵνα ἔξευκτο ἢ γέφυρα, ἐνθεῦτεν ἐσβὰς ἐς νέα ἔπλεε 20
 ἐπὶ τὰς Κυανέας καλυμένας, τὰς πρότερον πλαγκτὰς
 Ἑλληνές φασι εἶναι, ἐξόμενος δὲ ἐπὶ τῷ ἱρῷ ἐθηεῖτο

τὸν Πόντον, ἔοντα ἀξιοθέητον· πελαγέων γὰρ ἀπάντων πέφυκε θωυμασιώτατος, τοῦ τὸ μὲν μῆκος εἰσι στάδιοι ἑκατὸν καὶ χίλιοι καὶ μύριοι, τὸ δὲ εὖρος, τῇ εὐρύτατος αὐτὸς ἔωντοῦ, στάδιοι τριηκόσιοι καὶ
 5 τρισχίλιοι. τούτου τοῦ πελάγεος τὸ στόμα ἐστὶ εὖρος τέσσερες στάδιοι, μῆκος δὲ τοῦ στόματος, ὃ αὐχὴν, τὸ δὴ Βόσπορος κέκληται, κατ' ὃ δὴ ἔξευκτο ἢ γέφυρα, ἐπὶ σταδίους εἴκοσι καὶ ἑκατὸν ἐστι· τείνει δ' ἐς τὴν Προποντίδα ὁ Βόσπορος. ἢ δὲ
 10 Προποντὶς ἐούσα εὖρος μὲν σταδίων πεντακοσίων, μῆκος δὲ τετρακοσίων καὶ χιλίων καταδιδοὶ ἐς τὸν Ἑλλήσποντον, ἔοντα στεινότητα μὲν ἑπτὰ σταδίους, μῆκος δὲ τετρακοσίους. ἐκδιδοὶ δὲ ὁ Ἑλλήσποντος ἐς χάσμα πελάγεος, τὸ δὴ Αἰγαῖον καλέεται.

The methods of taking these measurements.

15 LXXXVI. Μεμέτρηται δὲ ταῦτα ὧδε· νηὺς ἐπίπαν μάλιστα κη κατανύει ἐν μακρημερίῃ ὀργυιάς ἑπτακισμυρίας, νυκτὸς δὲ ἑξακισμυρίας. ἤδη ὦν ἐς μὲν Φᾶσιν ἀπὸ τοῦ στόματος (τοῦτο γάρ ἐστι τοῦ Πόντου μακρότατον) ἡμερέων ἐννέα πλόος ἐστὶ καὶ
 20 νυκτῶν ὀκτώ· αὗται ἔνδεκα μυριάδες καὶ ἑκατὸν ὀργυιέων γίνονται, ἐκ δὲ τῶν ὀργυιέων τούτων στάδιοι ἑκατὸν καὶ χίλιοι καὶ μύριοι εἰσι. ἐς δὲ Θεμισκύρην τὴν ἐπὶ Θερμώδοντι ποταμῷ ἐκ τῆς Σινδικῆς (κατὰ τοῦτο γάρ ἐστι τοῦ Πόντου εὐρύ-
 25 τατον) τριῶν τε ἡμερέων καὶ δύο νυκτῶν πλόος· αὗται δὲ τρεῖς μυριάδες καὶ τριήκοντα ὀργυιέων γίνονται, στάδιοι δὲ τριηκόσιοι καὶ τρισχίλιοι. ὁ μὲν νυν Πόντος οὗτος καὶ Βόσπορός τε καὶ Ἑλλήσ-

ποντος οὕτω τέ μοι μεμετρέαται καὶ κατὰ τὰ εἰρημένα πεφύκασι, παρέχεται δὲ καὶ λίμνην ὁ Πόντος οὗτος ἐκδιδούσαν ἐς ἑωυτὸν, οὐ πολλῷ τέῳ ἐλάσσω ἑωυτοῦ, ἣ Μαιήτις τε καλέεται καὶ μήτηρ τοῦ Πόντου.

5

The marble pillars of Darius recording the tribes which composed his army.

LXXXVII. Ὁ δὲ Δαρεῖος ὡς ἐθηήσατο τὸν Πόντον, ἔπλεε ὀπίσω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλῆς Σάμιος· θηησάμενος δὲ καὶ τὸν Βόσπορον στήλας ἔστησε δύο ἐπ' αὐτῷ λίθου λευκοῦ, ἐνταμὼν γράμματα ἐς μὲν τὴν Ἀσσύρια, ἐς 10 δὲ τὴν Ἑλληνικὰ, ἔθνεα πάντα, ὅσα περ ἦγε· ἦγε δὲ πάντα, τῶν ἦρχε· τούτων μυριάδες ἐξηριθμήθησαν χωρὶς τοῦ ναυτικοῦ ἑβδομήκοντα σὺν ἱππεύσι νῆες δὲ ἑξακόσiai συνελέχθησαν. τῇσι μὲν νυν στήλησι ταύτησι Βυζάντιοι, κομίσαντες ἐς τὴν πόλιν, ὕστερον 15 τούτων ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὀρθωσίης Ἀρτέμιδος, χωρὶς ἐνὸς λίθου (οὗτος δὲ κατελείφθη παρὰ τοῦ Διονύσου τὸν νηὸν ἐν Βυζαντίῳ γραμμάτων Ἀσσυρίων πλέος), τοῦ δὲ Βοσπόρου ὁ χώρος, τὸν ἔξευξε βασιλεὺς Δαρεῖος, ὡς ἐμοὶ δοκέειν συμ- 20 βαλλομένῳ, μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἱροῦ.

Picture of the bridge across the Bosphorus constructed by the Samian architect Mandrokles.

LXXXVIII. Δαρεῖος δὲ μετὰ ταῦτα ἦσθεις τῇ σχεδίῃ τὸν ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν

Σάμιον ἐδωρήσατο πᾶσι δέκα. ἀπ' ὧν δὴ Μανδροκλέης ἀπαρχὴν, ζῶα γραψάμενος πᾶσαν τὴν ζεύξιν τοῦ Βοσπόρου καὶ βασιλέα τε Δαρεῖον ἐν προεδρίῃ κατήμενον καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα, 5 ταῦτα γραψάμενος ἀνέθηκε ἐς τὸ Ἑραῖον, ἐπιγράψας τάδε·

Βόσπορον ἰχθυόεντα γεφυρώσας ἀνέθηκε

Μανδροκλέης Ἡρῇ μνημόσυνον σχεδίσας,

Αὐτῷ μὲν στέφανον περιθεῖς, Σαμίοισι δὲ κῦδος,

10 Δαρείου βασιλέος ἐκτελέσας κατὰ νοῦν.

ταῦτα μὲν νυν τοῦ ζεύξαντος τὴν γέφυραν μνημόσυνα ἐγένετο.

Darius crosses the Bosphorus, while his fleet sails up the Danube, and advances through Thrace to the river Tearus (Teare).

LXXXIX. Δαρεῖος δὲ δωρησάμενος Μανδροκλέα διέβαινε ἐς τὴν Εὐρώπην, τοῖσι Ἴωσι παρα- 15 γείλας πλέειν ἐς τὸν Πόντον μέχρι Ἰστρου ποταμοῦ, ἐπεὰν δὲ ἀπίκωνται ἐς τὸν Ἰστρον, ἐνθαῦτα αὐτὸν περιμένειν, ζευγνύοντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ἦγον Ἴωνές τε καὶ Αἰολέες καὶ Ἑλλησπόντιοι. ὁ μὲν δὴ ναυτικὸς στρατὸς τὰς Κυανέας 20 διεκπλώσας ἔπλεε ἰθὺ τοῦ Ἰστρου, ἀναπλώσας δὲ ἀνὰ τὸν ποταμὸν δυὼν ἡμερέων πλόον ἀπὸ θαλάσσης τοῦ ποταμοῦ τὸν αὐχένα, ἐκ τοῦ σχίζεται τὰ στόματα τοῦ Ἰστρου, ἐξεύγνυε. Δαρεῖος δὲ ὡς διέβη τὸν Βόσπορον κατὰ τὴν σχεδίνην, ἐπορεύετο διὰ τῆς 25 Θρηϊκῆς, ἀπικόμενος δὲ ἐπὶ Τεάρου ποταμοῦ τὰς πηγὰς ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

*The healing virtues of the Tearus, commemorated
by a pillar set up by Darius.*

XC. Ὁ δὲ Τέαρος λέγεται ὑπὸ τῶν περιοίκων εἶναι ποταμῶν ἄριστος τὰ τε ἄλλα ἐς ἄκεσιν φέροντα, καὶ δὴ καὶ ἀνδράσι καὶ ἵπποισι ψώρην ἀκέσασθαι. εἰσὶ δὲ αὐτοῦ αἱ πηγαὶ δυῶν δέουσαι τεσσεράκοντα, ἐκ πέτρης τῆς αὐτῆς ῥέουσαι· καὶ 5 αἱ μὲν αὐτέων εἰσὶ ψυχραὶ, αἱ δὲ θερμαί. ὁδὸς δ' ἐπ' αὐτάς ἐστι ἴση ἐξ Ἡραίου τε πόλιος τῆς παρὰ Περὶνθῳ καὶ ἐξ Ἀπολλωνίης τῆς ἐν τῷ Εὐξείνῳ πόντῳ, δυῶν ἡμερέων ἑκατέρῃ. ἐκδιδοῖ δὲ ὁ Τέαρος οὗτος ἐς τὸν Κοντάδεστον ποταμὸν, ὁ δὲ Κοντά- 10 δεστος ἐς τὸν Ἀγριάνην, ὁ δὲ Ἀγριάνης ἐς τὸν Ἐβρον, ὁ δὲ ἐς θάλασσαν τὴν παρ' Αἰνῷ πόλι. XCI. Ἐπὶ τοῦτον ὦν τὸν ποταμὸν ἀπικόμενος Δαρεῖος ὡς ἐστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας 15 λέγοντα τάδε· Τεάρου ποταμοῦ κεφαλαὶ ὕδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν καὶ ἐπ' αὐτὰς ἀπίκετο ἐλαύνων ἐπὶ Σκύθας στρατὸν ἀνὴρ ἄριστός τε καὶ κάλλιστος πάντων ἀνθρώπων, Δαρεῖος ὁ Ὑστάσπεος, Περσέων τε καὶ πάσης τῆς 20 ἡπείρου βασιλεὺς. ταῦτα δὴ ἐνθαῦτα ἐγράφη.

*The march to the river Artiskos and the conquest
of the Getae and other Thracian tribes.*

XCII. Δαρεῖος δὲ ἐνθαῦτεν ὁρμηθεὶς ἀπίκετο ἐς ἄλλον ποταμὸν, τῷ οὖνομα Ἀρτισκός ἐστι, ὃς διὰ Ὀδρυσέων ῥέει. ἐπὶ τοῦτον δὴ τὸν ποταμὸν

ἀπικόμενος ἐποίησε τοιόνδε· ἀποδέξας χωρίον τῇ
στρατιῇ ἐκέλευε πάντα ἄνδρα λίθον ἓνα παρεξίοντα
τιθέναι ἐς τὸ ἀποδεδεγμένον τοῦτο χωρίον. ὥς δὲ
5 ταῦτα ἡ στρατιὴ ἐπετέλεσε, ἐνθαῦτα κολωνοὺς μεγά-
λους τῶν λίθων καταλιπὼν ἀπήλαυνε τὴν στρατιήν.
XCIII. Πρὶν δὲ ἀπικέσθαι ἐπὶ τὸν Ἴστρον πρῶτους
αἰρέει Γέτας τοὺς ἀθανατίζοντας. οἱ μὲν γὰρ δὴ τὸν
Σαλμυδησὸν ἔχοντες Θρηϊκὲς καὶ ὑπὲρ Ἀπολλωνίης
τε καὶ Μεσαμβρίας πόλιος οἰκημένοι, καλεύμενοι δὲ
10 Σκυρμιάδαι καὶ Νιψαῖοι, ἀμαχητὶ σφέας αὐτοὺς
παρέδοσαν Δαρείῳ· οἱ δὲ Γέται πρὸς ἀγνωμοσύνην
τραπόμενοι αὐτίκα ἐδουλώθησαν, Θρηϊκῶν ἐόντες
ἀνδρηνότατοι καὶ δικαιοτάτοι.

*The belief of the Getae in immortality and their method
of communicating with their God Zalmoxis.*

XCIV. Ἀθανατίζουσι δὲ τόνδε τὸν τρόπον.
15 οὔτε ἀποθνήσκειν ἑωυτοὺς νομίζουσι, ἰέναι τε τὸν
ἀπολλύμενον παρὰ Ζάλμοξιν δαίμονα. οἱ δὲ αὐτῶν
τὸν αὐτὸν τοῦτον νομίζουσι Γεβελέϊζιν. διὰ πεντε-
τηρίδος δὲ τὸν πάλῳ λαχόντα αἰεὶ σφέων αὐτῶν
ἀποπέμπουσι ἄγγελον παρὰ τὸν Ζάλμοξιν, ἐντελλό-
20 μενοι τῶν ἂν ἐκάστοτε δέωνται. πέμπουσι δὲ ᾧδε·
οἱ μὲν αὐτῶν ταχθέντες ἀκόντια τρία ἔχουσι, ἄλλοι
δὲ διαλαβόντες τοῦ ἀποπεμπομένου παρὰ τὸν Ζάλ-
μοξιν τὰς χεῖρας καὶ τοὺς πόδας, ἀνακινήσαντες
αὐτὸν μετέωρον ῥιπτέουσιν ἐς τὰς λόγχας. ἦν μὲν δὴ
25 ἀποθάνῃ ἀναπαρεῖς, τοῖσι δὲ ἴλεως ὁ θεὸς δοκέει
εἶναι· ἦν δὲ μὴ ἀποθάνῃ, αἰτιῶνται αὐτὸν τὸν
ἄγγελον, φάμενοί μιν ἄνδρα κακὸν εἶναι, αἰτιησα-

μενοι δὲ τοῦτον ἄλλον ἀποπέμπουσι· ἐντέλλονται δὲ ἔτι ζῶοντι. οὗτοι οἱ αὐτοὶ Θρηῖκες καὶ πρὸς βροντὴν τε καὶ ἀστραπὴν τοξεύοντες ἄνω πρὸς τὸν οὐρανὸν ἀπειλέουσι τῷ θεῷ, οὐδένα ἄλλον θεὸν νομίζοντες εἶναι εἰ μὴ τὸν σφέτερον.

5

The legend of Zalmoxis and his underground chamber.

XCV. Ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον ἔοντα ἄνθρωπον δουλεύσαι ἐν Σάμῳ, δουλεύσαι δὲ Πυθαγόρῃ τῷ Μνησάρχῳ· ἐνθεύτεν δὲ αὐτὸν γενόμενον ἐλεύθερον χρήματα κτήσασθαι 10 συχνὰ, κτησάμενον δὲ ἀπελθεῖν ἐς τὴν ἐωυτοῦ· ἅτε δὲ κακοβίων τε ἔοντων τῶν Θρηϊκῶν καὶ ὑπαφρονεστέρων τὸν Ζάλμοξιν τοῦτον ἐπιστάμενον δίαιτάν τε Ἰάδα καὶ ἡθεα βαθύτερα ἢ κατὰ Θρηϊκας, οἷα "Ελλησί τε ὁμιλήσαντα καὶ Ἑλλήνων οὐ τῷ ἀσθενε- 15 στάτῳ σοφιστῇ Πυθαγόρῃ, κατασκευάσασθαι ἀνδρεῶνα, ἐς τὸν πανδοκεύοντα τῶν ἀστῶν τοὺς πρώτους καὶ εὐωχέοντα ἀναδιδάσκειν, ὥς οὔτε αὐτὸς οὔτε οἱ συμπόται αὐτοῦ οὔτε οἱ ἐκ τούτων αἰεὶ γινόμενοι ἀποθανέονται, ἀλλ' ἥξουσι ἐς χῶρον τοῦτον, 20 ἵνα αἰεὶ περιέοντες ἔξουσι τὰ πάντα ἀγαθὰ. ἐν ᾧ δὲ ἐποίεε τὰ καταλεχθέντα καὶ ἔλεγε ταῦτα, ἐν τούτῳ κατάγαιον οἶκημα ἐποιέετο. ὥς δὲ οἱ παντελέως εἶχε τὸ οἶκημα, ἐκ μὲν τῶν Θρηϊκῶν ἠφανίσθη, καταβὰς δὲ κάτω ἐς τὸ κατάγαιον οἶκημα διαιτᾶτο ἐπ' ἕτεα 25 τρία. οἱ δὲ μιν ἐπύθεόν τε καὶ ἐπένθεον ὥς τεθνεῶτα· τετάρτῳ δὲ ἔτει ἐφάνη τοῖσι Θρηϊξι, καὶ οὕτω πιθανά σφι ἐγένετο τὰ ἔλεγε ὁ Ζάλμοξις. ταῦτα

φασί μιν ποιῆσαι. XCVI. Ἐγὼ δὲ περὶ μὲν
 τούτου καὶ τοῦ καταγαίου οἰκήματος οὔτε ἀπιστέω
 οὔτε ὦν πιστεύω τι λήν, δοκέω δὲ πολλοῖσι ἔτεσι
 πρότερον τὸν Ζάλμοξιν τοῦτον γενέσθαι Πυθαγόρεω.
 5 εἴτε δὲ ἐγένετό τις Ζάλμοξις ἄνθρωπος, εἴτ' ἐστὶ
 δαίμων τις Γέτησι οὗτος ἐπιχώριος, χαιρέτω. οὔτοι
 μὲν δὴ τρόπῳ τοιούτῳ χρεόμενοι ὥς ἐχειρώθησαν
 ὑπὸ Περσέων, εἶποντο τῷ ἄλλῳ στρατῷ.

*Darius crosses the Danube by the bridge constructed by his
 navy. Shall the bridge be broken down behind him?
 Coes of Mytilene advises against it.*

XCVII. Δαρεῖος δὲ ὡς ἀπύκετο καὶ ὁ πεζὸς ἅμ'
 10 αὐτῷ στρατὸς ἐπὶ τὸν Ἰστρον, ἐνθαῦτα διαβάντων
 πάντων Δαρεῖος ἐκέλευσε τοὺς Ἴωνας τὴν σχεδὴν
 λύσαντας ἔπεσθαι κατ' ἡπειρον ἐωυτῷ καὶ τὸν ἐκ
 τῶν νεῶν στρατόν. μελλόντων δὲ τῶν Ἰόνων λύειν
 καὶ ποιέειν τὰ κελευόμενα Κώης ὁ Ἐρξάνδρου
 15 στρατηγὸς ἐὼν Μυτιληναῖον ἔλεξε Δαρείῳ τάδε,
 πυθόμενος πρότερον, εἴ οἱ φίλον εἴη γνώμην ἀποδέ-
 κεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι. ὦ
 βασιλεῦ, ἐπὶ γῆν γὰρ μέλλεις στρατεύεσθαι, τῆς
 οὔτε ἀρηρομένοι φανήσεται οὐδὲν οὔτε πόλις οἰκο-
 20 μένη, σύ νυν γέφυραν ταύτην ἔα κατὰ χώρην
 ἐστάναι, φυλάκους αὐτῆς λιπὼν τούτους, οἳ περ μιν
 ἔζευξαν. καὶ ἦν τε κατὰ νόον πρήξωμεν εὐρόντες
 Σκύθας, ἔστι ἀποδος ἡμῖν, ἦν τε καὶ μὴ σφεας
 εὔρεῖν δυνώμεθα, ἢ γε ἀποδος ἡμῖν ἀσφαλῆς. οὐ γὰρ
 25 ἔδεισά κω, μὴ ἐσσωθῶμεν ὑπὸ Σκυθέων μάχῃ, ἀλλὰ
 μᾶλλον μὴ οὐ δυνάμενοί σφεας εὔρεῖν πάθωμέν τι

ἀλώμενοι. καὶ τάδε λέγειν φαίη τις ἂν με ἐμεωντοῦ εἵνεκεν, ὥς καταμένω· ἐγὼ δὲ γνώμην μὲν, τὴν εὕρισκον ἀρίστην σοὶ, βασιλεῦ, ἐς μέσον φέρω, αὐτὸς μέντοι ἔψομαί τοι καὶ οὐκ ἂν λειφθείην. Κάρτα τε ἤσθη τῇ γνώμῃ Δαρεῖος, καὶ μιν ἀμείψατο τοισίδε· 5
Ξεῖνε Λέσβιε, σωθέντος ἐμεῦ ὀπίσω ἐς οἶκον τὸν ἐμὸν ἐπιφάνηθί μοι πάντως, ἵνα σε ἀντὶ χρηστῆς συμβουλῆς χρηστοῖσι ἔργοισι ἀμείψωμαι.

Darius orders the Ionians to maintain the bridge for sixty days.

XCVIII. Ταῦτα εἶπας καὶ ἀπάψας ἄμματα ἐξήκοντα ἐν ἱμάντι, καλέσας ἐς λόγους τοὺς Ἰώνων 10 τυράννους ἔλεγε τάδε· Ἄνδρες Ἴωνες, ἡ μὲν πρότερον γνώμη ἀποδεχθεῖσα ἐς τὴν γέφυραν μετείσθω μοι, ἔχοντες δὲ τὸν ἱμάντα τόνδε ποιεέτε τάδε· ἐπεὶ με ἴδητε τάχιστα πορευόμενον ἐπὶ Σκύθας, ἀπὸ 15 τούτου ἀρξάμενοι τοῦ χρόνου λύετε ἄμμα ἐν ἐκάστης ἡμέρης· ἦν δὲ ἐν τούτῳ τῷ χρόνῳ μὴ παρέω, ἀλλὰ διεξέλθωσι ὑμῖν αἱ ἡμέραι τῶν ἀμμάτων, ἀποπλέετε ἐς τὴν ὑμετέρεην αὐτῶν. μέχρι δε τούτου, ἐπεὶ τε οὕτω μετέδοξε, φυλάσσετε τὴν σχεδίνην, πᾶσαν προ- 20 θυμὴν σωτηρίας τε καὶ φυλακῆς παρεχόμενοι. ταῦτα δὲ ποιεῦντες ἐμοὶ μεγάλως χαριεῖσθε. Δαρεῖος μὲν ταῦτα εἶπας ἐς τὸ πρόσω ἠπείγετο.

The country from the Danube to the Tauric Chersonese (Crimea).

XCIX. Τῆς δὲ Σκυθικῆς γῆς ἡ Θρηϊκὴ τὸ ἐς θάλασσαν πρόκειται. κόλπου δὲ ἀγομένου τῆς γῆς

ταύτης ἢ Σκυθική τε ἐκδέκεται καὶ ὁ Ἰστρος ἐκδιδοῖ
 ἐς αὐτὴν, πρὸς εὖρον ἄνεμον τὸ στόμα τετραμμένος.
 τὸ δὲ ἀπὸ Ἰστρου ἔρχομαι σημανέων τὸ πρὸς
 θάλασσαν αὐτῆς τῆς Σκυθικῆς χώρας ἐς μέτρησιν.
 5 ἀπὸ Ἰστρου αὕτη ἤδη ἀρχαίη Σκυθική ἐστι, πρὸς
 μεσαμβρίην τε καὶ νότον ἄνεμον κειμένη, μέχρι
 πόλιος καλεομένης Καρκινίτιδος. τὸ δὲ ἀπὸ ταύτης
 τὴν μὲν ἐπὶ θάλασσαν τὴν αὐτὴν φέρουσιν, ἐοῦσαν
 ὀρεινὴν τε χώραν καὶ προκειμένην τὸ ἐς Πόντον,
 10 νέμεται τὸ Ταυρικὸν ἔθνος μέχρι χερσονήσου τῆς
 τρηχέως καλεομένης· αὕτη δὲ ἐς θάλασσαν τὴν πρὸς
 ἀπηλιώτην ἄνεμον κατήκει. ἐστι γὰρ τῆς Σκυθικῆς
 τὰ δύο μέρη τῶν οὖρων ἐς θάλασσαν φέροντα, τὴν
 τε πρὸς μεσαμβρίην καὶ τὴν πρὸς τὴν ἡῶ, κατὰ
 15 περ τῆς Ἀττικῆς χώρας· καὶ παραπλήσια ταύτῃ
 καὶ οἱ Ταῦροι νέμονται τῆς Σκυθικῆς, ὡς εἰ τῆς
 Ἀττικῆς ἄλλο ἔθνος καὶ μὴ Ἀθηναῖοι νεμοῖατο τὸν
 γουνὸν τὸν Σουριακὸν, μᾶλλον ἐς τὸν πόντον τὴν
 ἄκρην ἀνέχοντα, τὸν ἀπὸ Θορικοῦ μέχρι Ἀναφλύστου
 20 δήμου. λέγω δὲ ὡς εἶναι ταῦτα σμικρὰ μεγάλοισι
 συμβαλέειν. τοιοῦτο ἢ Ταυρική ἐστι. ὃς δὲ τῆς
 Ἀττικῆς ταῦτα μὴ παραπέπλωκε, ἐγὼ δὲ ἄλλως
 δηλώσω· ὡς εἰ τῆς Ἰηπυγίης ἄλλο ἔθνος καὶ μὴ
 Ἰήπυγες ἀρξάμενοι ἐκ Βρεντεσίου λιμένος ἀποτα-
 25 μοῖατο μέχρι Τάραντος καὶ νεμοῖατο τὴν ἄκρην.
 δύο δὲ λέγων ταῦτα πολλὰ λέγω παρόμοια, τοῖσι
 ἄλλοισι οἴκε ἢ Ταυρική.

Skythia to the Tanais—enclosed by the tribes of Agathyrsi, Neuri, Androphagi and Melanchlaeni—is square-shaped.

C. Τὸ δ' ἀπὸ τῆς Ταυρικῆς ἤδη Σκύθαι τὰ κατύπερθε τῶν Ταύρων καὶ τὰ πρὸς θαλάσσης τῆς ἡοίης νέμονται (τοῦ τε Βοσπόρου τοῦ Κιμμερίου τὰ πρὸς ἐσπέρης καὶ τῆς λίμνης τῆς Μαιήτιδος) μέχρι Τανάϊδος ποταμοῦ, ὃς ἐκδιδοῖ ἐς μυχὸν τῆς λίμνης 5 ταύτης. ἤδη ὦν ἀπὸ μὲν Ἰστρου τὰ κατύπερθε ἐς τὴν μεσόγαιαν φέροντα ἀποκληῖται ἡ Σκυθικὴ ὑπὸ πρώτων Ἀγαθύρσων, μετὰ δὲ Νευρῶν, ἔπειτα δὲ Ἀνδροφάγων, τελευταίων δὲ Μελαγχλαίων.

CI. Ἔστι ὦν τῆς Σκυθικῆς ὡς εἰσῆς τετραγώνου, 10 τῶν δύο μερέων κατηκόντων ἐς θάλασσαν, πάντῃ ἴσον τό τε ἐς τὴν μεσόγαιαν φέρον καὶ τὸ παρὰ τὴν θάλασσαν. ἀπὸ γὰρ Ἰστρου ἐπὶ Βορυσθένα δέκα ἡμερέων ὁδός, ἀπὸ Βορυσθένης τ' ἐπὶ τὴν λίμνην τὴν Μαιήτιν ἑτέρων δέκα· καὶ τὸ ἀπὸ θαλάσσης ἐς 15 μεσόγαιαν ἐς τοὺς Μελαγχλαίους τοὺς κατύπερθε Σκυθέων οἰκημένους εἴκοσι ἡμερέων ὁδός. ἡ δὲ ὁδός ἢ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται μοι. οὕτω ἂν εἴη τῆς Σκυθικῆς τὰ ἐπικάρσια τετρακισχιλίων σταδίων καὶ τὰ ὄρθια τὰ ἐς τὴν μεσόγαιαν 20 φέροντα ἑτέρων τοσούτων σταδίων. ἡ μὲν νυν γῆ αὕτη ἐστὶ μέγαθος τοσαύτη.

The Skythians seek help from these tribes and from the Tauri, Geloni, Budini and Sauromatae.

CII. Οἱ δὲ Σκύθαι δόντες σφίσι λόγον, ὥς οὐκ οἰοί τέ εἶσι τὸν Δαρείου στρατὸν ἰθυμαχίῃ διώσασθαι

μοῦνοι, ἔπεμπον ἐς τοὺς πλησιοχώρους ἀγγέλους·
 τῶν δὲ καὶ δὴ οἱ βασιλέες συνελθόντες ἐβουλεύοντο
 ὥς στρατοῦ ἐπελαύνοντος μεγάλου. ἦσαν δὲ οἱ
 συνελθόντες βασιλέες Ταύρων καὶ Ἀγαθύρσων καὶ
 5 Νευρῶν καὶ Ἀνδροφάγων καὶ Μελαγχλαίνων καὶ
 Γελωνῶν καὶ Βουδίνων καὶ Σαυροματέων.

*The custom among the Tauri of sacrificing persons
 shipwrecked on their coast to Iphigeneia.*

CIII. Τούτων Ταῦροι μὲν νόμοισι τοιοισίδε
 χρέονται· θύουσι μὲν τῇ παρθένῳ τοὺς τε ναυηγούς
 καὶ τοὺς ἂν λάβωσι Ἑλλήνων ἐπαναχθέντας τρόπῳ
 10 τοιῷδε· καταρξάμενοι ῥοπάλῳ παίουσιν τὴν κεφαλὴν.
 οἱ μὲν δὲ λέγουσι, ὥς τὸ σῶμα ἀπὸ τοῦ κρημνοῦ
 ὠθέουσι κάτω (ἐπὶ γὰρ κρημνοῦ ἵδρυται τὸ ἱρόν),
 τὴν δὲ κεφαλὴν ἀνασταυροῦσι, οἱ δὲ κατὰ μὲν τὴν
 κεφαλὴν ὁμολογέουσι, τὸ μέντοι σῶμα οὐκ ὠθέεσθαι
 15 ἀπὸ τοῦ κρημνοῦ λέγουσι, ἀλλὰ γῇ κρύπτεσθαι.
 τὴν δὲ δαίμονα ταύτην, τῇ θύουσι, λέγουσι αὐτοὶ
 Ταῦροι Ἰφιγένειαν τὴν Ἀγαμέμνονιος εἶναι. πολε-
 μίους δὲ ἄνδρας, τοὺς ἂν χειρώσωνται, ποιεῦσι τάδε·
 ἀποταμῶν ἕκαστος κεφαλὴν ἀποφέρειται ἐς τὰ οἰκία,
 20 ἔπειτεν ἐπὶ ξύλου μεγάλου ἀναπείρας ἰστᾶ ὑπὲρ τῆς
 οἰκίης ὑπερέχουσιν πολλόν, μάλιστα δὲ ὑπὲρ τῆς
 καπνοδόκης· φασὶ δὲ τούτους φυλάκους τῆς οἰκίης
 πάσης ὑπεραιωρέεσθαι. ζῶουσι δὲ ἀπὸ ληΐης τε
 καὶ πολέμου.

Community of wives among the Agathyrsi.

CIV. Ἀγάθυρσοι δὲ ἀβρότατοι ἀνδρῶν εἰσι καὶ χρυσοφόροι τὰ μάλιστα, ἐπικοινωνοῦν δὲ τῶν γυναικῶν τὴν μίξιν ποιεῦνται, ἵνα κασίγνητοί τε ἀλλήλων ἔωσι καὶ οἰκήϊοι ἔοντες πάντες μήτε φθόνῳ μήτ' ἔχθρῃ χρέωνται ἐς ἀλλήλους. τὰ δ' ἄλλα νόμοιαι 5
(ῥήξι προσκεχωρήκασιν.

*A plague of serpents among the Neuri.
Transformation into wolves.*

CV. Νευροὶ δὲ νόμοισι μὲν χρέονται Σκυθικοῖσι, γενεῇ δὲ μῆ πρότερόν σφεας τῆς Δαρείου στρατηλασίης κατέλαβε ἐκλιπεῖν τὴν χώραν πᾶσαν ὑπὸ ὀφίων. ὄφιας γάρ σφι πολλοὺς μὲν ἡ χώρα ἀνέφαινε, 10 οἱ δὲ πλεῦνες ἄνωθέν σφι ἐκ τῶν ἐρήμων ἐπέπεσον. ἐς ὃ πιεζόμενοι οἴκησαν μετὰ Βουδίνων τὴν ἐωυτῶν ἐκλιπόντες. κινδυνεύουσι δὲ οἱ ἄνθρωποι οὗτοι γόητες εἶναι. λέγονται γὰρ ὑπὸ Σκυθέων καὶ Ἑλλήνων τῶν ἐν τῇ Σκυθικῇ κατοικημένων ὡς ἔτεος 15 ἐκάστου ἥπαξ τῶν Νευρῶν ἕκαστος λύκος γίνεται ἡμέρας ὀλίγας καὶ αὐτὶς ὀπίσω ἐς τὸ αὐτὸ κατίσταται. ἐμὲ μὲν νυν ταῦτα λέγοντες οὐ πείθουσι, λέγουσι δὲ οὐδὲν ἔσσαν, καὶ ὁμνύουσι δὲ λέγοντες.

*The cannibal Androphagi and the black-clothed
Melanchlaeni.*

CVI. Ἀνδροφάγοι δὲ ἀγριώτατα πάντων ἀνθρώ- 20 πων ἔχουσι ἥθεα, οὔτε δίκην νομίζοντες οὔτε νόμῳ

οὐδενὶ χρεόμενοι, νομάδες δὲ εἰσι, ἐσθῆτα δὲ φορέουσι
 τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην ἔχουσι, ἀνθρω-
 ποφαγέουσι δὲ μῦνοι τούτων. CVII. Μελάγ-
 χλαιοι δὲ εἴματα μὲν μέλανα φορέουσι πάντες, ἐπ'
 5 ὧν καὶ τὰς ἐπωνυμίας ἔχουσι νόμοισι δὲ Σκυθικοῖσι
 χρέονται.

*The blue-eyed Budini, and the semi-Greek
 staple town Gelonos.*

CVIII. Βουδῖνοι δὲ ἔθνος ἐὼν μέγα καὶ πολλὸν
 γλαυκὸν τε πᾶν ἰσχυρῶς ἐστὶ καὶ πυρρόν. πόλις δὲ
 ἐν αὐτοῖσι πεπόλισται ξυλίνη, οὕνομα δὲ τῇ πόλι
 10 ἐστὶ Γελωνός· τοῦ δὲ τείχεος μέγαθος κῶλον ἕκαστον
 τριήκοντα σταδίων ἐστὶ, ὑψηλὸν δὲ καὶ πᾶν ξύλινοι,
 καὶ οἰκίαι αὐτῶν ξύλιναι καὶ τὰ ἱρά. ἔστι γὰρ δὴ
 αὐτόθι Ἑλληνικῶν θεῶν ἱρὰ Ἑλληνικῶς κατεσκευα-
 σμένα ἀγάλμασί τε καὶ βωμοῖσι καὶ νηοῖσι ξυλίνοισι,
 15 καὶ τῷ Διόνυσῳ τριετηρίδας ἀνάγουσι καὶ βακ-
 χεύουσι. εἰσὶ γὰρ οἱ Γελωνοὶ τὸ ἀρχαῖον Ἑλληνες,
 ἐκ δὲ τῶν ἐμπορίων ἐξαναστάντες οἴκησαν ἐν τοῖσι
 Βουδῖνοισι, καὶ γλώσση τὰ μὲν Σκυθικῇ, τὰ δὲ
 Ἑλληνικῇ χρέονται.

The Budini and Geloni distinguished.

20 CIX. Βουδῖνοι δὲ οὐ τῇ αὐτῇ γλώσση χρέονται
 καὶ Γελωνοί, οὐδὲ δίαίτα ἢ αὐτῇ ἐστι· οἱ μὲν γὰρ
 Βουδῖνοι ἐόντες αὐτόχθονες νομάδες τέ εἰσι καὶ
 φθειροτραγέουσι μῦνοι τῶν ταύτη, Γελωνοὶ δὲ γῆς
 τε ἐργάται καὶ σιτοφάγοι καὶ κήπους ἐκτημένοι,

οὐδὲν τὴν ἰδέην ὁμοῖοι οὐδὲ τὸ χρῶμα. ὑπὸ μέντοι Ἑλλήνων καλέονται καὶ οἱ Βουδῖνοι Γέλωνοι, οὐκ ὀρθῶς καλεόμενοι. ἡ δὲ χώρα σφέων πᾶσά ἐστι δασέα ἰοῇσι παντοίῃσι. ἐν δὲ τῇ ἴδῃ τῇ πλείστη ἐστὶ λίμνη μεγάλη τε καὶ πολλή καὶ ἔλος καὶ 5 κάλαμος περὶ αὐτὴν, ἐν δὲ ταύτῃ ἐνύδριες ἀλίσκονται καὶ κάστορες καὶ ἄλλα θηρία τετραγωνοπρόσωπα, τῶν τὰ δέρματα περὶ τὰς σισύρας παραρράπτεται, καὶ οἱ ὄρχιες αὐτοῖσί εἰσι χρήσιμοι ἐς ὑστερέων ἄκεσιν.

10

The Sauromatae descended from the Amazons, who wedded Skythian youths and settled three days' march from the Palus Maeotis.

CX. Σαυροματέων δὲ πέρι ὧδε λέγεται. ὅτε Ἕλληνες Ἀμαζόσι ἐμαχέσαντο (τὰς δὲ Ἀμαζόνας καλέουσι Σκύθαι Οἰόρπατα, δύναται δὲ τὸ οὐνομα τοῦτο κατὰ Ἑλλάδα γλῶσσαν ἀνδροκτόνοι· οἷον γὰρ καλέουσι ἄνδρα, τὸ δὲ πατὰ κτείνειν), τότε 15 λόγος τοὺς Ἕλληνας νικήσαντας τῇ ἐπὶ Θερμώδοντι μάχῃ ἀποπλῶειν ἄγοντας τρισὶ πλοίοισι τῶν Ἀμαζόνων ὅσας ἠδυνέατο ζωγρῆσαι, τὰς δὲ ἐν τῷ πελάγει ἐπιθεμένας ἐκκόψαι τοὺς ἄνδρας. πλοῖα δὲ οὐ γινώσκειν αὐτὰς, οὐδὲ πηδαλίοισι χρᾶσθαι οὐδὲ 20 ἰστίοισι οὐδὲ εἰρεσίῃ· ἀλλ' ἐπεὶ ἐξέκοψαν τοὺς ἄνδρας, ἐφέροντο κατὰ κύμα καὶ ἄνεμον, καὶ ἀπικνέονται τῆς λίμνης τῆς Μαιήτιδος ἐπὶ Κρημνούς. οἱ δὲ Κρημνοὶ εἰσι γῆς τῆς Σκυθέων τῶν ἐλευθέρων. ἐνθαῦτα ἀποβᾶσαι ἀπὸ τῶν πλοίων αἱ Ἀμαζόνες 25 ὠδοιπόρεον ἐς τὴν οἰκεομένην. ἐντυχοῦσαι δὲ πρώτῳ

ἵπποφορβίῳ τούτῳ διήρπασαν, καὶ ἐπὶ τούτων ἵππα-
 ζόμεναι ἐληίζοντο τὰ τῶν Σκυθῶν. CXI. Οἱ δὲ
 Σκύθαι οὐκ εἶχον σύμβαλέσθαι τὸ πρήγμα· οὔτε
 γὰρ φωνὴν οὔτε ἐσθήτα οὔτε τὸ ἔθνος ἐγίνωσκον,
 5 ἄλλ' ἐν θώματι ἦσαν, ὁκόθεν ἔλθοιεν, ἐδόκεον δ'
 αὐτὰς εἶναι ἄνδρας τὴν αὐτὴν ἡλικίην ἔχοντας,
 μάχην τε δὴ πρὸς αὐτὰς ἐποιεῦντο. ἐκ δὲ τῆς μάχης
 τῶν νεκρῶν ἐκράτησαν οἱ Σκύθαι, καὶ οὕτω ἔγνωσαν
 εἶσας γυναῖκας. βουλευομένοισι ὦν αὐτοῖσι ἔδοξε
 10 κτείνειν μὲν οὐδενὶ τρόπῳ ἔτι αὐτὰς, ἐωυτῶν δὲ τοὺς
 νεωτάτους ἀποπέμψαι ἐς αὐτὰς, πλήθος εἰκάσαντας
 ὅσαι περ ἐκείναι ἦσαν· τούτους δὲ στρατοπεδεύεσθαι
 πλησίον ἐκείνων καὶ ποιέειν τὰ περ ἂν καὶ ἐκείναι
 ποιέωσι, ἣν δὲ αὐτοὺς διώκωσι, μάχεσθαι μὲν μὴ,
 15 ὑποφεύγειν δέ, ἐπεὰν δὲ παύσωνται, ἐλθόντας αὐτοὺς
 πλησίον στρατοπεδεύεσθαι. ταῦτα ἐβουλεύσαντο οἱ
 Σκύθαι βουλόμενοι ἐξ αὐτέων παῖδας ἐκγενήσεσθαι.
 CXII. Ἀποπεμφθέντες δὲ οἱ νεηνίσκοι ἐποίεον τὰ
 ἐντεταλμένα. ἐπεὶ δὲ ἔμαθον αὐτοὺς αἱ Ἀμαζόνες
 20 ἐπ' οὐδεμιῇ δηλήσι ἀπιγμένους, ἔων χαίρειν,
 προσεχώρεον δὲ πλησιαιτέρῳ τὸ στρατόπεδον τῷ
 στρατοπέδῳ ἐπ' ἡμέρῃ ἐκάστη. εἶχον δὲ οὐδὲν
 οὐδ' οἱ νεηνίσκοι, ὥσπερ οὐδὲ αἱ Ἀμαζόνες, εἰ
 μὴ τὰ ὄπλα καὶ τοὺς ἵππους, ἀλλὰ ζῶν ἔζων
 25 τὴν αὐτὴν ἐκείνησι, θηρεύοντές τε καὶ ληϊζόμενοι.
 CXIII. Ἐποίεον δὲ αἱ Ἀμαζόνες ἐς τὴν μεσαμ-
 βρίην τοιόνδε· ἐγίνοντο σποράδες κατὰ μίαν τε καὶ
 δύο, πρόσω δὴ ἀπ' ἀλληλέων ἐς εὐμαρείην ἀποσκι-
 δνάμεναι. μαθόντες δὲ καὶ οἱ Σκύθαι ἐποίεον τῷ τῷ
 30 τούτῳ. καὶ τις μουνωθεισέων τινὲ αὐτέων ἐνεχρίμπτ-
 τετο, καὶ ἡ Ἀμαζὼν οὐκ ἀπωθέετο, ἀλλὰ περιεῖδε

χρήσασθαι. καὶ φωνῆσαι μὲν οὐκ εἶχε (οὐ γὰρ
 συνίεσαν ἀλλήλων), τῇ δὲ χειρὶ ἔφραζε ἐς τὴν
 ὑστεραίην ἐλθεῖν ἐς τὸν χωρίον καὶ ἕτερον ἄγειν,
 σημαίνουσα δύο γενέσθαι καὶ αὐτὴ ἐτέρην ἄξειν. ὁ
 δὲ νεηνίσκος ἐπεὶ ἀπῆλθε, ἔλεξε ταῦτα πρὸς τοὺς 5
 λοιπούς· τῇ δὲ δευτεραίῃ ἦλθε ἐς τὸ χωρίον αὐτός
 τε οὗτος καὶ ἕτερον ἦγε, καὶ τὴν Ἀμαζόνα εὔρε
 δευτέρην αὐτὴν ὑπομένουσαν. οἱ δὲ λοιποὶ νεηνίσκοι
 ὡς ἐπύθοντο ταῦτα, καὶ αὐτοὶ ἐκτιλώσαντο τὰς
 λοιπὰς τῶν Ἀμαζόνων. CXIV. Μετὰ δὲ συμμί- 10
 ξαντες τὰ στρατόπεδα οἴκεον ὁμοῦ, γυναῖκα ἔχων
 ἕκαστος ταύτην, τῇ τὸ πρῶτον συνεμίχθη. τὴν δὲ
 φωνὴν τὴν μὲν τῶν γυναικῶν οἱ ἄνδρες οὐκ ἐδυνέατο
 μαθεῖν, τὴν δὲ τῶν ἀνδρῶν αἱ γυναῖκες συνέλαβον.
 ἐπεὶ δὲ συνῆκαν ἀλλήλων, ἔλεξαν πρὸς τὰς Ἀμα- 15
 ζόνας τάδε οἱ ἄνδρες· “Ἡμῖν εἰσὶ μὲν τοκέες, εἰσὶ
 δὲ κτήσιες. νῦν ὦν μηκέτι πλεῦνα χρόνον ζοῖν
 τοιήνδε ἔχωμεν, ἀλλ’ ἀπελθόντες ἐς τὸ πλῆθος
 διαιτώμεθα, γυναῖκας δὲ ἔξομεν ὑμέας καὶ οὐδαμὰς
 ἄλλας.” Αἱ δὲ πρὸς ταῦτα ἔλεξαν τάδε· “Ἡμεῖς οὐκ 20
 ἂν δυναίμεθα οἰκέειν μετὰ τῶν ὑμετέρων γυναικῶν·
 οὐ γὰρ τὰ αὐτὰ νόμαια ἡμῖν τε καὶ ἐκείνησί ἐστι.
 ἡμεῖς μὲν τοξεύομέν τε καὶ ἀκοντίζομεν καὶ ἵππα-
 ζόμεθα, ἔργα δὲ γυναικῆϊα οὐκ ἐμάθομεν, αἱ δὲ
 ὑμέτεραι γυναῖκες τούτων μὲν οὐδὲν τῶν ἡμεῖς 25
 κατελέξαμεν ποιεῦσι, ἔργα δὲ γυναικῆϊα ἐργάζονται,
 καὶ μένουσιν ἐν τῇσι ἀμάξῃσι, οὔτ’ ἐπὶ θήρην ἰοῦσαι
 οὔτε ἄλλη οὐδαμῇ. οὐκ ἂν ὦν δυναίμεθα ἐκείνησι
 συμφέρεσθαι. ἀλλ’ εἰ βούλεσθε γυναῖκας ἔχειν
 ἡμέας καὶ δοκέειν εἶναι δίκαιοι, ἐλθόντες παρὰ 30
 τοὺς τοκέας ἀπολάχετε τῶν κτημάτων τὸ μέρος,

καὶ ἔπειτεν ἐλθόντες οἰκέωμεν ἐπ' ἡμέων αὐτῶν.”
 CXV. Ἐπείθοντο καὶ ἐποίησαν ταῦτα οἱ νεηνίσκοι.
 ἐπεὶ τε δὲ ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον
 ἦλθον ὀπίσω παρὰ τὰς Ἀμαζόνας, ἔλεξαν αἱ γυναῖκες
 5 πρὸς αὐτοὺς τάδε· “Ἡμέας ἔχει φόβος τε καὶ δέος,
 ὅπως χρὴ οἰκέειν ἐν τῷδε τῷ χώρῳ, τοῦτο μὲν ὑμέας
 ἀποστερησάσας πατέρων, τοῦτο δὲ τὴν γῆν τὴν
 ὑμετέρην δηλησαμένας πολλά. ἀλλ' ἐπεὶ τε ἀξιοῦτε
 ἡμέας γυναῖκας ἔχειν, τάδε ποιεέτε ἅμα ἡμῖν· φέρετε,
 10 ἐξαναστέωμεν ἐκ τῆς γῆς τῆσδε, καὶ περήσαντες
 Τάναϊν ποταμὸν οἰκέωμεν.” CXVI. Ἐπείθοντο καὶ
 ταῦτα οἱ νεηνίσκοι. διαβάντες δὲ τὸν Τάναϊν ὁδοι-
 πόρεον πρὸς ἥλιον ἀνίσχοντα τριῶν μὲν ἡμερέων ἀπὸ
 τοῦ Ταναΐδος ὁδόν, τριῶν δὲ ἀπὸ τῆς λίμνης τῆς
 15 Μαιήτιδος πρὸς βορέην ἄνεμον. ἀπικόμενοι δὲ ἐς
 τοῦτον τὸν χώρον, ἐν τῷ νῦν κατοίκηνται, οἴκησαν
 τοῦτον. καὶ διαίτη ἀπὸ τούτου χρέωνται τῇ παλαιῇ
 τῶν Σαυροματέων αἱ γυναῖκες, καὶ ἐπὶ θήρην ἐπὶ
 ἵππων ἐκφοιτῶσαι ἅμα τοῖσι ἀνδράσι καὶ χωρὶς τῶν
 20 ἀνδρῶν, καὶ ἐς πόλεμον φοιτῶσαι, καὶ στολὴν τὴν
 αὐτὴν τοῖσι ἀνδράσι φορέουσai. CXVII. Φωνῇ δὲ
 οἱ Σαυρομάται νομίζουσι Σκυθικῇ, σολοικίζοντες αὐτῇ
 ἀπὸ τοῦ ἀρχαίου, ἐπεὶ οὐ χρηστῶς ἐξέμαθον αὐτὴν
 αἱ Ἀμαζόνες. τὰ περὶ γάμων δὲ ὧδέ σφι διακέεται·
 25 οὐ γαμέεται παρθένος οὐδεμία, πρὶν ἂν τῶν πολεμίων
 ἄνδρα ἀποκτείνῃ. αἱ δέ τινες αὐτέων καὶ τελευτῶσι
 γηραιαὶ πρὶν γήμασθαι, οὐ δυνάμεναι τὸν νόμον
 ἐκπλήσαι.

The envoys of the Skythians appeal to the assembled chiefs for help against Darius.

CXVIII. Ἐπὶ τούτων ὦν τῶν καταλεχθέντων ἐθνέων τοὺς βασιλέας ἡλισμένους ἀπικόμενοι τῶν Σκυθέων οἱ ἄγγελοι ἔλεγον ἐκδιδάσκοντες, ὡς ὁ Πέρσης, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν ζεύξας ἐπὶ τῷ αὐχένι τοῦ 5 Βοσπόρου διαβέβηκε ἐς τήνδε τὴν ἡπειρον, διαβὰς δὲ καὶ καταστρεψάμενος Θρηϊκας γεφυροῖ ποταμὸν Ἰστρον, βουλόμενος καὶ τάδε πάντα ὑπ' ἐωυτῷ ποιήσασθαι. “Ὑμεῖς ὦν μηδενὶ τρόπῳ ἐκ τοῦ μέσου κατήμενοι περιίδητε ἡμέας διαφθαρέντας, ἀλλὰ τῷ 10 νοήσαντες ἀντιάζωμεν τὸν ἐπιόντα. οὐκ ὦν ποιήσετε ταῦτα; ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώραν, ἢ μένοντες ὁμολογίῃ χρησόμεθα. τί γὰρ πάθωμεν μὴ βουλομένων ὑμέων τιμωρέειν; ὑμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ἥκει γὰρ ὁ Πέρσης οὐδέν 15 τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπὶ ὑμέας, οὐδέ οἱ καταχρήσει ἡμέας καταστρεψαμένῳ ὑμέων ἀπέχεσθαι. μέγα δὲ ὑμῖν λόγων τῶνδε μαρτύριον ἐρέομεν· εἰ γὰρ ἐπ' ἡμέας μούρους ἐστρατηλάτее ὁ Πέρσης τίσασθαι τῆς πρόσθε δουλοσύνης βουλόμενος, χρὴν 20 αὐτὸν πάντων τῶν ἄλλων ἀπεχόμενον οὕτω ἵεναι ἐπὶ τὴν ἡμετέραν, καὶ ἂν ἐδήλου πᾶσι, ὡς ἐπὶ Σκύθας ἐλαύνει καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπεὶ τε τάχιστα διέβη ἐς τήνδε τὴν ἡπειρον, τοὺς αἰεὶ ἐμποδῶν γινομένους ἡμεροῦται πάντας. τοὺς τε δὴ ἄλλους 25 ἔχει ὑπ' ἐωυτῷ Θρηϊκας καὶ δὴ καὶ τοὺς ἡμῖν ἐόντας πλησιοχώρους Γέτας.”

Some of the chiefs promise help, others declare the Skythians to have been the aggressors and decline to give active help.

CXIX. Ταῦτα Σκυθέων ἐπαγγελλομένων ἐβουλευ-
οντο οἱ βασιλέες οἱ ἀπὸ τῶν ἐθνέων ἦκοντες, καὶ σφρων
ἐσχίσθησαν αἱ γνώμαι· ὁ μὲν Γελωνὸς καὶ ὁ Βουδῖνος
καὶ ὁ Σαυρομάτης κατὰ τῶντὸ γενόμενοι ὑπεδέκοντο
5 Σκύθησι τιμωρήσειν, ὁ δὲ Ἀγάθυρσος καὶ Νευρὸς καὶ
Ἀνδροφάγος καὶ οἱ τῶν Μελαγχλαίνων καὶ Ταύρων
τάδε Σκύθησι ὑπεκρίναντο· “Εἰ μὲν μὴ ὑμεῖς ἔατε οἱ
πρότερον ἀδικήσαντες Πέρσας καὶ ἄρξαντες πολέμου,
τούτων δεόμενοι τῶν νῦν δέεσθε λέγειν τε ἂν ἐφαί-
10 νεσθε ἡμῖν ὀρθὰ, καὶ ἡμεῖς ὑπακούσαντες τῶντὸ ἂν
ὑμῖν ἐπρήσσομεν. νῦν δὲ ὑμεῖς τε ἐς τὴν ἐκείνων
ἐσβαλόντες γῆν ἄνευ ἡμέων ἐπεκρατέετε Περσέων,
ὅσον χρόνον ὑμῖν ὁ θεὸς παρεδίδου, καὶ ἐκεῖνοι, ἐπεὶ
σφας ὡτὸς θεὸς ἐγείρει, τὴν ὁμοίην ὑμῖν ἀποδι-
15 δοῦσι. ἡμεῖς δὲ οὔτε τι τότε ἠδικήσαμεν τοὺς ἄνδρας
τούτους οὐδὲν, οὔτε νῦν πρότεροι πειρησόμεθα ἀδι-
κέειν. ἦν μέντοι ἐπὶ καὶ ἐπὶ τὴν ἡμετέραν ἄρξην τε
ἀδικέων, καὶ ἡμεῖς οὐ [περιοψόμεθα]. μέχρι δὲ τοῦτο
ἴδωμεν, μενέομεν παρ’ ἡμῖν αὐτοῖσι· ἥκειν γὰρ
20 δοκέομεν οὐκ ἐπ’ ἡμέας Πέρσας, ἀλλ’ ἐπὶ τοὺς
αἰτίους τῆς ἀδικίης γενομένους.”

The Skythians therefore decide to avoid pitched battles, but to retire before the invaders, and waste the country so as to deprive them of provisions.

CXX. Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ
Σκύθαι, ἐβουλευόντο ἰθυμαχίην μὲν μηδεμίαν ποιέ-
εσθαι ἐκ τοῦ ἐμφανέος, ὅτι δὴ σφι οὗτοί γε σύμμαχοι

οὐ προσεγύνοντο, ὑπεξιόντες δὲ καὶ ὑπεξελαύνοντες
 τὰ φρέατα, τὰ παρεξίοιεν αὐτοὶ, καὶ τὰς κρήνας
 συγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ
 σφέας διελόντες. καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων,
 τῆς ἐβασίλευε Σκώπασις, προσχωρέειν Σαυρομάτας· 5
 τούτους μὲν δὴ ὑπάγειν, ἣν ἐπὶ τοῦτο τράπηται ὁ
 Πέρσης, ἰθὺ Τανάϊδος ποταμοῦ παρὰ τὴν Μαιῆτιν
 λίμνην ὑποφεύγοντας, ἀπελαύνοντός τε τοῦ Πέρσεω
 ἐπιόντας διώκειν. αὕτη μὲν σφι μία ἦν μοῖρα τῆς
 βασιληΐης, τεταγμένη ταύτην τὴν ὁδὸν, ἥ περ 10
 εἴρηται. τὰς δὲ δύο τῶν βασιληϊῶν, τὴν τε μεγάλην,
 τῆς ἦρχε Ἰδάνθурсος, καὶ τὴν τρίτην, τῆς ἐβασίλευε
 Τάξακισ, συνελθούσας ἐς τῷτὸ καὶ Γελωνῶν τε καὶ
 Βουδίνων προσγενομένων, ἡμέρης καὶ τούτους ὁδῶ
 προέχοντας τῶν Περσέων ὑπεξάγειν, ὑπιόντας τε καὶ 15
 ποιεύοντας τὰ βεβουλευμένα. πρῶτα μὲν νυν ὑπάγειν
 σφέας ἰθὺ τῶν χωρέων τῶν ἀπειπαμένων τὴν σφε-
 τέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι, εἰ
 δὲ μὴ ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς
 Πέρσας, ἀλλ' ἀέκοντας ἐκπολεμῶσαι, μετὰ δὲ τοῦτο 20
 ὑποστρέφειν ἐς τὴν σφετέρην καὶ ἐπιχειρέειν, ἣν δὴ
 βουλευομένοισι δοκέη.

*The Skythian caravans and troops keep a day's
 march ahead of the Persians.*

CXXI. Ταῦτα οἱ Σκύθαι βουλευσάμενοι ὑπην-
 τιάζον τὴν Δαρείου στρατιὴν, προδρόμους ἀποστεί-
 λαντες τῶν ἱππέων τοὺς ἀρίστους. τὰς δὲ ἰμάξας, 25
 ἐν τῇσί σφι διαιτᾶτο τὰ τέκνα τε καὶ αἱ γυναῖκες
 πᾶσαι, καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐς
 φορβὴν ἱκανὰ ἦν, τοσαῦτα ὑπολιπόμενοι τὰ ἄλλα

ἅμα τῇσι ἀμάξησι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέεω ἐλαύνειν. CXXII. Ταῦτα μὲν δὴ προεκομίζετο, τῶν δὲ Σκυθέων οἱ πρόδρομοι ὡς εὔρον τοὺς Πέρσας ὅσον τε τριῶν ἡμερέων ὁδὸν ἀπέχοντας
 5 ἀπὸ τοῦ Ἰστροῦ, οὗτοι μὲν τούτους εὐρόντες ἡμέρης ὁδῷ προέχοντες ἐστρατοπεδεύοντο, τὰ ἐκ τῆς γῆς φυόμενα λεαίνοντες. οἱ δὲ Πέρσαι ὡς εἶδον ἐπιφανεῖσαν τῶν Σκυθέων τὴν ἵππον, ἐπήϊσαν κατὰ
 10 μίαν τῶν μοιρέων ἵθυσαν) οἱ Πέρσαι ἐδίωκον πρὸς ἡῷ τε καὶ τοῦ Τανάϊδος. διαβάντων δὲ τούτων τὸν Τάναϊν ποταμὸν οἱ Πέρσαι ἐπιδιαβάντες ἐδίωκον, ἐς ὃ τῶν Σαυροματέων τὴν χώραν διεξελθόντες ἀπίκοντο ἐς τὴν τῶν Βουδίνων.

The Persians burn Gelonus in the territories of the Budini, and then come upon a wide extent of desert land.

15 CXXIII. Ὅσον μὲν δὴ χρόνον οἱ Πέρσαι ἥϊσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυρομάτιδος χώρας, οἱ δὲ εἶχον οὐδὲν σίνεσθαι ἅτε τῆς χώρας ἐούσης χέρσου, ἐπεὶ τε δὲ ἐς τὴν τῶν Βουδίνων χώραν ἐσέβαλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχεϊ ἐκλελοι-
 20 πόντων τῶν Βουδίνων καὶ κεκενωμένου τοῦ τείχεος πάντων ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες εἶποντο αἰεὶ τὸ πρόσω κατὰ στίβον, ἐς ὃ διεξελθόντες ταύτην ἐς τὴν ἔρημον ἀπίκοντο. ἡ δὲ ἔρημος αὕτη ὑπὸ οὐδαμῶν νέμεται ἀνδρῶν, κέεται δὲ ὑπὲρ τῆς Βουδίνων
 25 χώρας, ἐούσα πλῆθος ἐπτὰ ἡμερέων ὁδοῦ. ὑπὲρ δὲ τῆς ἐρήμου Θυσσαγέται οἰκέουσι, ποταμοὶ δὲ ἐξ

αὐτῶν τέσσερες μεγάλοι ῥέοντες διὰ Μαιητέων ἐκδιδοῦσι ἐς τὴν λίμνην τὴν καλεομένην Μαιῆτιν, τοῖσι οὐνόματα κέεται τάδε, Λύκος, Ὅαρος, Τάναϊς, Σύργις.

Darius builds forts on the R. Oarus (? the Volga).

CXXIV. Ἐπεὶ ὦν ὁ Δαρεῖος ἦλθε ἐς τὴν ἔρημον, 5 παυσάμενος τοῦ δρόμου ἵδρυσεν τὴν στρατιὴν ἐπὶ ποταμῷ Ὀάρῳ. τοῦτο δὲ ποιήσας ὀκτὼ τείχεα ἐτείχεε μεγάλα, ἴσον ἀπ' ἀλλήλων ἀπέχοντα, σταδίου ὡς ἐξήκοντα μάλιστα κη, τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σοά ἦν. ἐν ᾧ δὲ οὗτος πρὸς ταῦτα ἐτράπετο, 10 οἱ διωκόμενοι Σκύθαι περιελθόντες τὰ κατύπερθε ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντό σφι, οὕτω δὴ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμίεργα μετήκε, αὐτὸς δὲ ὑποστρέψας ἦγε πρὸς ἐσπέρην, δοκέων 15 τούτους τε πάντας τοὺς Σκύθας εἶναι καὶ πρὸς ἐσπέρην σφέας φεύγειν.

Darius vainly tries to catch up the retreating Skythians.

CXXV. Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν ὡς ἐς τὴν Σκυθικὴν ἀπίκητο, ἐνέκυρσε ἀμφοτέρησι 20 τῇσι μοίρησι τῶν Σκυθῶν, ἐντυχῶν δὲ ἐδίωκε ὑπεκφέροντας ἡμέρης ὁδῷ. καὶ οὐ γὰρ ἀνίει ἐπιῶν ὁ Δαρεῖος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφευγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην, πρῶτην δὲ ἐς τῶν Μελαγχλαίων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἳ τε Σκύθαι καὶ οἱ 25

Πέρσαι, κατηγέοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων
 τοὺς χώρους, ταραχθέντων δὲ καὶ τούτων ὑπήγον ἐπὶ
 τὴν Νευρίδα, ταρασσομένων δὲ καὶ τούτων ἥϊσαν
 ὑποφεύγοντες οἱ Σκύθαι ἐς τοὺς Ἀγαθύρσους. Ἀγά-
 5 θυρσοι δὲ ὀρέοντες καὶ τοὺς ὀμούρους φεύγοντας ὑπὸ
 Σκυθέων καὶ τεταραγμένους, πρὶν ἢ σφί ἐμβαλέειν
 τοὺς Σκύθας πέμψαντες κήρυκα ἀπηγόρευον Σκύθησι
 μὴ ἐπιβαίνειν τῶν σφετέρων οὔρων, προλέγοντες, ὥς
 εἰ πειρήσονται ἐσβάλλοντες, σφίσι πρῶτα διαμα-
 10 χήσονται. Ἀγάθυρσοι μὲν προείπαντες ταῦτα ἐβοή-
 θεον ἐπὶ τοὺς οὔρους, ἐρύκειν ἐν νῶ ἔχοντες τοὺς
 ἐπιόντας, Μελάγχλαινοι δὲ καὶ Ἀνδροφάγοι καὶ
 Νευροὶ ἐσβαλόντων τῶν Περσέων ἅμα Σκύθησι οὔτε
 πρὸς ἀλκὴν ἐτράποντο, ἐπιλαθόμενοί τε τῆς ἀπειλῆς
 15 ἔφρευγον αἰεὶ τὸ πρὸς βορέεω ἐς τὴν ἔρημον τεταραγ-
 μένοι. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι
 ἀπείπαντας ἀπικνέοντο, οἱ δὲ ἐκ τῆς Νευρίδος χώρας
 ἐς τὴν σφετέρην κατηγέοντο τοῖσι Πέρσῃσι.

Message of Darius to the Skythian king.

CXXVI. Ὡς δὲ πολλὸν τοῦτο ἐγίνετο καὶ οὐκ
 20 ἐπαύετο, πέμψας Δαρεῖος ἱππέα παρὰ τὸν Σκυθέων
 βασιλέα Ἰδάνθυρσον ἔλεγε τάδε· “Δαιμόνιε ἀνδρῶν,
 τί φεύγεις αἰεὶ, ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν; εἰ
 μὲν γὰρ ἀξιοχρεως δοκέεις εἶναι σεωυτῶ τοῖσι ἐμοῖσι
 πρήγμασι ἀντιωθῆναι, σὺ δὲ στάς τε καὶ παυσάμενος
 25 πλάνης μάχεσθαι, εἰ δὲ συγγινώσκειαι εἶναι ἔσσω,ν,
 σὺ δὲ καὶ οὕτω παυσάμενος τοῦ δρόμου δεσπότη τῷ
 σῷ δῶρα φέρων γῆν τε καὶ ὕδωρ ἔλθῃ ἐς λόγους.”

Answer of the Skythian king.

CXXVII. Πρὸς ταῦτα ὁ Σκυθέων βασιλεὺς Ἰδάνθυρσος ἔλεγε τάδε· “Οὕτω τὸ ἐμὸν ἔχει, ὦ Πέρσα· ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον οὔτε πρότερον, οὔτε νῦν σε φεύγω, οὔδέ τι νεώτερόν εἰμι ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιεῖν. 5 ὅ τι δὲ οὐκ αὐτίκα μάχομαί τοι, ἐγὼ καὶ τοῦτο σημανέω· ἡμῖν οὔτε ἄστυα οὔτε γῆ πεφυτευμένη ἐστὶ, τῶν πέρι δείσαντες, μὴ ἁλῶ ἢ καρῇ, ταχύτερον ὑμῖν ἂν συμμίσγοιμεν ἐς μάχην· εἰ δὲ δέοι πάντως ἐς τοῦτο κατὰ τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν 10 ἐόντες τάφοι πατρῷοι. φέρετε, τούτους ἀνευρόντες συγχέειν πειρᾶσθε αὐτοὺς, καὶ γνώσεσθε τότε, εἴτε ὑμῖν μαχησόμεθα περὶ τῶν τάφων εἴτε καὶ οὐ μαχησόμεθα. πρότερον δὲ, ἢν μὴ ἡμέας λόγος αἰρήῃ, οὐ συμμίζομέν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω, 15 δεσπότας δὲ ἐμοὺς ἐγὼ Δία τε νομίζω τὸν ἐμὸν πρόγονον καὶ Ἰστίην τὴν Σκυθέων βασιλείαν μούρους εἶναι. σοὶ δὲ ἀντὶ μὲν δώρων γῆς τε καὶ ὕδατος δῶρα πέμψω τοιαῦτα, οἷά τοι πρέπει ἐλθεῖν, ἀντὶ δὲ τοῦ ὅτι δεσπότης ἔφησας εἶναι ἐμὸς κλαίειν λέγω.” 20 [τοῦτό ἐστι ἢ ἀπὸ Σκυθέων ῥήσις.]

The Skythians assume the offensive and harass the Persians.

CXXVIII. Ὁ μὲν δὴ κῆρυξ οἰχώκεε ἀγγελέων ταῦτα Δαρείῳ, οἱ δὲ Σκυθέων βασιλεῖς ἀκούσαντες τῆς δουλοσύνης τὸ οὖνομα ὀργῆς ἐπλήσθησαν. τὴν μὲν δὴ μετὰ Σαυροματέων μοῖραν ταχθεῖσαν, τῆς 25

ἦρχε Σκώπασις, πέμπουσι Ἴωσι κελεύοντες ἐς λόγους ἀπικέσθαι τούτοις, οἱ τὸν Ἰστρον ἐξευγμένον ἐφρούρεον, αὐτῶν δὲ τοῖσι ὑπολειπομένοισι ἔδοξε πλανᾶν μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένοισι
 5 ἐπιτίθεσθαι. νωμῶντες ὦν σῖτα ἀναιρεομένους τοὺς Δαρείου ἐποίευν τὰ βεβουλευμένα. ἡ μὲν δὴ ἵππος τὴν ἵππον αἰεὶ τράπεσκε ἡ τῶν Σκυθέων, οἱ δὲ τῶν Περσέων ἵππόται φεύγοντες ἐσέπιπτον ἐς τὸν πεζόν, ὁ δὲ πεζὸς ἂν ἐπέκούρεε· οἱ δὲ Σκύθαι ἐσαράξαντες
 10 τὴν ἵππον ὑπέστρεφον, τὸν πεζὸν φοβεόμενοι ἐποιεῦντο δὲ καὶ τὰς νύκτας παραπλησίας προσβολὰς οἱ Σκύθαι.

*The Skythian horses frightened by the braying
 of the asses.*

CXXIX. Τὸ δὲ τοῖσι Πέρσησί τε ἦν σύμμαχον καὶ τοῖσι Σκύθησι ἀντίξοον ἐπιτιθεμένοισι τῷ Δα-
 15 ρείου στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τῶν τε ὄνων ἢ φωνὴ καὶ τῶν ἡμίονων τὸ εἶδος. οὔτε γὰρ ὄνον οὔτε ἡμίονον γῇ ἢ Σκυθικῇ φέρει, ὥς καὶ πρότερόν μοι δεδήλωται, οὐδὲ ἔστι ἐν τῇ Σκυθικῇ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος διὰ
 20 τὰ ψύχρα. ὑβρίζοντες ὦν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν Σκυθέων, πολλάκις δὲ ἐπελαυνόντων ἐπὶ τοὺς Πέρσας μεταξὺ ὅκως ἀκούσειαν οἱ ἵπποι τῶν ὄνων τῆς φωνῆς, ἐταράσσοντό τε ὑποστρεφόμενοι καὶ ἐν θύματι ἔσκον, ὀρθὰ ἰστάντες τὰ ὦτα, ἅτε
 25 οὔτε ἀκούσαντες πρότερον φωνῆς τοιαύτης οὔτε ἰδόντες τὸ εἶδος.

*The mysterious present sent by the Skythians to Darius
—a bird, a mouse, a frog and five arrows.*

CXXX. ταῦτα μὲν νυν ἐπὶ σμικρόν τι ἐφέροντο
τοῦ πολέμου. οἱ δὲ Σκύθαι ὅκως τοὺς Πέρσας ἴδοιεν
τεθορυβημένους, ἵνα παραμένοιν τε ἐπὶ πλέω χρόνον
ἐν τῇ Σκυθικῇ καὶ παραμένοντες ἀνιῶατο τῶν πάντων
ἐπιδεέες ἐόντες, ἐποίευν τοιάδε· ὅκως τῶν προβάτων 5
τῶν σφετέρων αὐτῶν καταλίποιεν μετὰ τῶν νομέων,
αὐτοὶ ἂν ὑπεξήλανον ἐς ἄλλον χῶρον, οἱ δὲ ἂν
Πέρσαι ἐπελθόντες λάβεσκον τὰ πρόβατα, καὶ λα-
βόντες ἐπηείροντο ἂν τῷ πεποιημένῳ. CXXXI. Πολ-
λάκις δὲ τοιούτου γινομένου τέλος Δαρείος τε ἐν 10
ἀπορίῃσι εἶχετο, καὶ οἱ Σκυθέων βασιλέες μαθόντες
τοῦτο ἔπεμπον κήρυκα δῶρα Δαρείῳ φέροντα ὄρνιθά
τε καὶ μῦν καὶ βάτραχον καὶ ὀϊστοὺς πέντε. Πέρσαι
δὲ τὸν φέροντα τὰ δῶρα ἐπειρώτεον τὸν νόον τῶν
διδομένων· ὁ δὲ οὐδὲν ἔφη οἱ ἐπεστάλθαι ἄλλο ἢ 15
δόντα τὴν ταχίστην ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς
Πέρσας ἐκέλευε, εἰ σοφοί εἰσι, γινῶναι τὸ θέλει τὰ
δῶρα λέγειν. ταῦτα ἀκούσαντες οἱ Πέρσαι ἐβου-
λεύοντο.

The meaning of the present.

CXXXII. Δαρείου μὲν νυν ἡ γνώμη ἦν Σκύθας 20
ἐωυτῷ διδόναι σφέας τε αὐτοὺς καὶ γῆν τε καὶ ὕδωρ,
εἰκάζων τῇδε, ὡς μῦς μὲν ἐν γῇ γίνεται καρπὸν τὸν
αὐτὸν ἀνθρώπῳ σιτεόμενος, βάτραχος δὲ ἐν ὕδατι,
ὄρνις δὲ μάλιστα οἶκε ἵππῳ, τοὺς δὲ ὀϊστοὺς ὡς τὴν

έωυτῶν ἀλκὴν παραδιδούσι. αὕτη μὲν Δαρείῳ ἡ γνώμη ἀπεδέδεκτο, συνεστήκει δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύεω, τῶν ἀνδρῶν τῶν ἑπτὰ ἐνὸς τῶν τὸν μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν· “Ἦν
 5 μὴ ὄρνιθες γενόμενοι ἀναπτῆσθε ἐς τὸν οὐρανὸν, ὧ Πέρσαι, ἢ μύες γενόμενοι κατὰ τῆς γῆς καταδύητε, ἢ βάτραχοι γενόμενοι ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὀπίσω ὑπὸ τῶνδε τῶν τοξευμάτων βαλλόμενοι.”

Meanwhile the Skythians left behind near the Danube try to tamper with the Ionians left in charge of the bridge.

10 CXXXIII. Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἰκάζον, ἡ δὲ Σκυθέων μία μοῖρα ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαιῆτιν λίμνην φρουρέειν. τότε δὲ ἐπὶ τὸν Ἰστρον Ἰωσι ἐς λόγους ἐλθεῖν, ὡς ἀπίκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε· “Ἄνδρες Ἰωνες, ἐλευθερίην
 15 ὑμῖν ἤκομεν φέροντες, ἦν πέρ γε ἐθέλητε ἐσακούειν. πυνθανόμεθα γὰρ Δαρεῖον ἐντείλασθαι ὑμῖν ἐξήκοντα ἡμέρας μούνας φρουρήσαντας τὴν γέφυραν αὐτοῦ μὴ παραγενομένου ἐν τούτῳ τῷ χρόνῳ ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρην. νῦν ὦν ὑμεῖς τάδε ποιεῦντες ἐκτὸς
 20 μὲν ἔσεσθε πρὸς ἐκείνου αἰτίας, ἐκτὸς δὲ πρὸς ἡμέων· τὰς προκειμένας ἡμέρας παραμείναντες τὸ ἀπὸ τούτου ἀπαλλάσσεσθε.” Οὗτοι μὲν νῦν ὑποδεξαμένων Ἰώνων ποιήσειν ταῦτα ὀπίσω τὴν ταχίστην ἐπείγοντο.

*A battle interrupted by a hare. Gobryas
advises a retreat.*

CXXXIV. Πέρσῃσι δὲ μετὰ τὰ δῶρα τὰ ἐλ-
θόντα Δαρείῳ ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι
πεζῶ καὶ ἵπποισι ὥς συμβαλέοντες· τεταγμένοισι
δὲ τοῖσι Σκύθησι λαγὸς ἐς τὸ μέσον διήϊξε· τῶν δὲ
ὥς ἕκαστοι ὥρεον τὸν λαγὸν ἐδίωκον. ταραχθέντων 5
δὲ τῶν Σκυθέων καὶ βοῇ χρεομένων εἶρετο ὁ Δαρείος
τῶν ἀντιπολέμων τὸν θόρυβον, πυθόμενος δὲ σφεας
τὸν λαγὸν διώκοντας εἶπε ἄρα πρὸς τοὺς περ ἐώθεε
καὶ τὰ ἄλλα λέγειν· “Οὗτοι ὦνδρες ἡμέων πολλὸν
καταφρονέουσι, καὶ μοι νῦν φαίνεται Γωβρύης εἶπαι 10
περὶ τῶν Σκυθικῶν δώρων ὀρθῶς. ὥς ὦν οὕτω ἤδη
δοκεόντων καὶ αὐτῷ μοι ἔχειν βουλῆς ἀγαθῆς δεῖ,
ὅπως ἀσφαλέως ἢ κομιδῇ ἡμῖν ἔσται τὸ ὀπίσω.” Πρὸς
ταῦτα Γωβρύης εἶπε· “ὦ βασιλεῦ, ἐγὼ σχεδὸν μὲν
καὶ λόγῳ ἠπιστάμην τούτων τῶν ἀνδρῶν τὴν 15
ἀπορίην, ἐλθὼν δὲ μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς
ἐμπαίζοντας ἡμῖν. νῦν ὦν μοι δοκεί, ἐπεὰν τάχιστα
νῦξ ἐπέλθῃ, ἐκκαύσαντας τὰ πυρὰ, ὥς καὶ ἄλλοτε
ἐώθαμεν ποιεῖν, τῶν στρατιωτέων τοὺς ἀσθενεστά-
τους ἐς τὰς ταλαιπωρίας ἐξαπατήσαντας καὶ τοὺς 20
ὄνους πάντας καταδήσαντας ἀπαλλάσσεσθαι, πρὶν ἢ
καὶ ἐπὶ τὸν Ἴστρον ἰθῦσαι Σκύθας λύσοντας τὴν
γέφυραν, ἢ καὶ τι Ἴωσι δόξαι τὸ ἡμέας οἶόν τε ἔσται
ἐξεργάσασθαι.”

Darius starts on his return march to the Danube, leaving his sick and feeble behind.

CXXXV. Γωβρύης μὲν ταῦτα συνεβούλευε, μετὰ δὲ νύξ τε ἐγένετο, καὶ Δαρείος ἐχρᾶτο τῇ γνώμῃ ταύτῃ· τοὺς μὲν καματηροὺς τῶν ἀνδρῶν καὶ τῶν ἥν ἐλάχιστος ἀπολλυμένων λόγος, καὶ τοὺς
 5 ὄνους πάντας καταδήσας κατέλιπε αὐτοῦ ταύτῃ ἐν τῷ στρατοπέδῳ· κατέλιπε δὲ τοὺς τε ὄνους καὶ τοὺς ἀσθενέας τῆς στρατιῆς τῶνδε εἵνεκεν, ἵνα οἱ μὲν ὄνοι βοὴν παρέχωνται, οἱ δὲ ἄνθρωποι ἀσθενεῖς μὲν εἵνεκεν κατελείποντο, προφάσιος δὲ τῇσδε δηλαδῇ,
 10 ὥς αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσασθαι μέλλοι τοῖσι Σκύθησι, οὗτοι δὲ τὸ στρατόπεδον τοῦτον τὸν χρόνον ῥυοίατο. ταῦτα τοῖσι ὑπολειπομένοισι ὑποθέμενος ὁ Δαρείος καὶ πυρὰ ἐκκαύσας τὴν ταχίστην ἐπείγετο ἐπὶ τὸν Ἰστρον. οἱ δὲ ὄνοι
 15 ἐρημωθέντες τοῦ ὀμίλου οὕτω μὲν δὴ μᾶλλον πολλῶ ἴεσαν τῆς φωνῆς, ἀκούσαντες δὲ οἱ Σκύθαι τῶν ὄνων πάγχυ κατὰ χώραν ἤλπιζον τοὺς Πέρσας εἶναι.

The Skythians and allies pursue Darius. Some of them reach the Danube first and try to persuade the Ionians to break the bridge.

CXXXVI. Ἡμέρης δὲ γενομένης γνόντες οἱ ὑπολειφθέντες, ὥς προδεδομένοι εἶεν ὑπὸ Δαρείου,
 20 χεῖράς τε προετείνοντο τοῖσι Σκύθησι καὶ ἔλεγον τὰ κατήκοντα· οἱ δὲ ὥς ἤκουσαν ταῦτα, τὴν ταχίστην συστραφέντες, αἵ τε δύο μοῖραι τῶν Σκυθέων καὶ ἡ μετὰ Σαυροματέων καὶ Βουδῖνοι καὶ

Γελωνοὶ, ἐδίωκον τοὺς Πέρσας ἰθὺ τοῦ Ἰστρου. ἅτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ ἐόντος πεζοῦ στρατοῦ καὶ τὰς ὁδοὺς οὐκ ἐπισταμένου ὥστε οὐ τετμημένων τῶν ὁδῶν, τοῦ δὲ Σκυθικοῦ ἱππότεω καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένου ἁμαρτώντες ἀλ- 5 λήλων, ἔφθησαν πολλῶ οἱ Σκίθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι. μαθόντες δὲ τοὺς Πέρσας οὐκῶ ἀπιγμένους ἔλεγον πρὸς τοὺς Ἰωνας ἐόντας ἐν τῇσι νηυσί· “Ἄνδρες Ἰωνες, αἷ τε ἡμέραι ὑμῖν τοῦ ἀριθμοῦ διοίχηνται, καὶ οὐ ποιέετε δίκαια ἔτι 10 παραμένοντες. ἀλλ’ ἐπεὶ πρότερον δειμαίνοντες ἐμένετε, νῦν λύσαντες τὸν πόρον τὴν ταχίστην ἄπιτε χαίροντες ἐλεύθεροι, θεοῖσί τε καὶ Σκύθησι εἰδότες χάριν, τὸν δὲ πρότερον ἐόντα ὑμέων δεσπότην ἡμεῖς παραστησόμεθα οὕτω ὥστε ἐπὶ μηδαμοὺς ἔτι ἀν- 15 θρώπους αὐτὸν στρατεύσεσθαι.”

Miltiades the Athenian advises the Ionians to break the bridge, but they are dissuaded from doing so by Histiaeus of Miletus.

CXXXVII. Πρὸς ταῦτα οἱ Ἰωνες ἐβουλεύοντο. Μιλτιάδεω μὲν τοῦ Ἀθηναίου, στρατηγέοντος καὶ τυραννεύοντος Χερσουνησιτέων τῶν ἐν Ἑλλησπόντῳ, ἦν γνώμη πείθεσθαι Σκύθησι καὶ ἐλευθεροῦν Ἰωνίην, 20 Ἰστιαίου δὲ τοῦ Μιλησίου ἐναντίῃ ταύτῃ, λέγοντος, ὥς νῦν μὲν διὰ Δαρεῖον ἕκαστος αὐτῶν τυραννεύει πόλις, τῆς Δαρείου δὲ δυνάμιος καταιρεθείσης οὔτε αὐτὸς Μιλησίων οἶός τε ἔσεσθαι ἄρχειν οὔτε ἄλλον οὐδένα οὐδαμῶν· βουλήσεσθαι γὰρ ἐκάστην 25

τῶν πολλίων δημοκρατέεσθαι μᾶλλον ἢ τυραννεύ-
 εσθαι. Ἰστιαίου δὲ γνώμην ταύτην ἀποδεικνυμέ-
 νου αὐτίκα πάντες ἦσαν τετραμμένοι πρὸς ταύτην
 τὴν γνώμην, πρότερον τὴν Μιλτιάδεω αἰρεόμενοι.
 5 CXXXVIII. Ἦσαν δὲ οὗτοι οἱ διαφέροντές τε τὴν
 ψῆφον καὶ ἔοντες λόγου πρὸς βασιλέος, Ἑλλησ-
 ποντίων μὲν τύραννοι Δάφνις τε Ἀβυδηνὸς καὶ
 Ἴπποκλος Λαμψακηνὸς καὶ Ἡρόφαντος Παριηνὸς
 καὶ Μητρόδωρος Προκοννήσιος καὶ Ἀρισταγόρης
 10 Κυζικηνὸς καὶ Ἀρίστων Βυζάντιος· οὗτοι μὲν ἦσαν
 οἱ ἐξ Ἑλλησπόντου, ἀπ' Ἰωνίης δὲ Στράττις τε Χίος
 καὶ Αἰάκης Σάμιος καὶ Λαοδάμας Φωκαιεὺς καὶ
 Ἰστιαῖος Μιλήσιος, τοῦ ἦν γνώμη ἡ προκειμένη
 ἐναντίῃ τῇ Μιλτιάδεω. Αἰολέων δὲ παρὴν λόγιμος
 15 μῦθος Ἀρισταγόρης Κυμαῖος.

*They however unfasten the ships forming the bridge for
 a bowshot from the Skythian bank, and persuade
 the Skythians to go back to encounter Darius.*

CXXXIX. Οὗτοι ὦν ἐπεὶ τε τὴν Ἰστιαίου
 αἰρέοντο γνώμην, ἔδοξέ σφι πρὸς ταύτῃ τάδε ἔργα
 τε καὶ ἔπεα προσθεῖναι, τῆς μὲν γεφύρης λύειν τὰ
 κατὰ τοὺς Σκύθας ἔοντα, λύειν δὲ ὅσον τόξευμα
 20 ἐξικνέεται, ἵνα καὶ ποιέειν τι δοκέωσι ποιεῖντες
 μηδὲν καὶ οἱ Σκύθαι μὴ πειρώατο βιώμενοι [καὶ
 βουλόμενοι] διαβῆναι τὸν Ἰστρον κατὰ τὴν γέφυραν,
 εἰπεῖν τε λύοντας τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν
 ἔχον, ὥς πάντα ποιήσουσι τὰ Σκύθησί ἐστι ἐν ἡδονῇ.
 25 ταῦτα μὲν προσέθηκαν τῇ γνώμῃ, μετὰ δὲ ἐκ πάντων
 ὑπεκρίνατο Ἰστιαῖος τάδε λέγων· “Ἄνδρες Σκύθαι,

χρηστὰ ἤκετε φέροντες καὶ ἐς καιρὸν ἐπείγεσθε. καὶ
τά τε ἀπ' ὑμέων ἡμῖν χρηστῶς ὁδοῦται καὶ τὰ ἀπ'
ἡμέων ἐς ὑμέας ἐπιτηδέως ὑπηρετέεται. ὥς γὰρ ὀράτε,
καὶ λύομεν τὸν πόρον καὶ προθυμίην πᾶσαν ἔξομεν,
θέλοντες εἶναι ἐλεύθεροι. ἐν ᾧ δὲ ἡμεῖς τάδε λύομεν, 5
ὑμέας καιρὸς ἐστι δίζησθαι ἐκείνους, εὐρόντας δὲ
ὑπὲρ τε ἡμέων καὶ ὑμέων αὐτῶν τίσασθαι οὕτω ὥς
ἐκείνους πρέπει."

*The Skythians miss the Persians' march because they
directed their course where water and forage were to
be found. The Persians arrive at the River.*

CXL. Σκύθαι μὲν τὸ δεύτερον Ἰῶσι πιστεύ-
οντες λέγειν ἀληθέα ὑπέστρεφον ἐπὶ ζήτησιν τῶν 10
Περσέων, καὶ ἡμάρτανον πάσης τῆς ἐκείνων διεξόδου.
αἴτιοι δὲ τούτου αὐτοὶ οἱ Σκύθαι ἐγένοντο, τὰς νομὰς
τῶν ἵππων τὰς ταύτῃ διαφθείραντες καὶ τὰ ὕδατα
συγχώσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρεῖχε
ἂν σφι, εἰ ἐβούλοντο, εὐπετέως ἐξευρέειν τοὺς Πέρσας· 15
νῦν δὲ τὰ σφι ἐδόκεε ἄριστα βεβουλεῦσθαι, κατὰ
ταῦτα ἐσφάλισαν. Σκύθαι μὲν ἰνυ τῆς σφετέρης
χώρης τῇ χιλὸς τε τοῖσι ἵπποισι καὶ ὕδατα ἦν, ταύτῃ
διεξιόντες ἐδίζηντο τοὺς ἀντιπολέμους, δοκέοντες καὶ
ἐκείνους διὰ τοιούτων τὴν ἀπόδρησιν ποιέεσθαι, οἱ 20
δὲ δὴ Πέρσαι τὸν πρότερον ἐωυτῶν γενόμενον στίβον,
τοῦτον φυλάσσοντες ἤϊσαν, καὶ οὕτω μόγισ εὐρον τὸν
πόρον. οἷα δὲ νυκτὸς τε ἀπικόμενοι καὶ λελυμένης
τῆς γεφύρης ἐντυχόντες ἐς πᾶσαν ἀρρωδίην ἀπίκοντο,
μή σφεας οἱ Ἰῶνες ἕωσι ἀπολελοιπότες. 25

An Egyptian with a loud voice shouts 'Histiaeus,' and the bridge is at once made complete, and the Persians cross.

CXLI. Ἦν δὲ περὶ Δαρεῖον ἀνὴρ Αἰγύπτιος φωνέων μέγιστον ἀνθρώπων· τοῦτον τὸν ἄνδρα καταστάντα ἐπὶ τοῦ χεῖλεος τοῦ Ἰστρου ἐκέλευε Δαρεῖος καλέειν Ἰστιαῖον Μιλήσιον. ὁ μὲν δὴ ἐποίεε ταῦτα, Ἰστιαῖος
 5 δὲ ἐπακούσας τῷ πρώτῳ κελεύματι τὰς τε νέας ἀπάσας παρείχε διαπορθμεύειν τὴν στρατιὴν καὶ τὴν γέφυραν ἔξευξε. CXLII. Πέρσαι μὲν ὦν οὕτω ἐκφεύγουσι, Σκύθαι δὲ διζήμενοι καὶ τὸ δεύτερον ἡμαρτον τῶν Περσέων, καὶ τοῦτο μὲν, ὡς ἑόντας
 10 Ἰωνας ἐλευθέρους, κακίστους τε καὶ ἀνανδροτάτους κρίνουσι εἶναι ἀπάντων ἀνθρώπων, τοῦτο δὲ, ὡς δούλων Ἰώνων τὸν λόγον ποιούμενοι, ἀνδράποδα φιλοδέσποτά φασι εἶναι καὶ ἄδρηστα μάλιστα. ταῦτα μὲν δὴ Σκύθησι ἐς Ἰωνας ἀπέρριπται.

Darius reaches Sestos, whence he crosses to Asia, leaving Megabazus in command.

15 CXLIII. Δαρεῖος δὲ διὰ τῆς Θρηίκης πορευόμενος ἀπίκητο ἐς Σηστὸν τῆς Χερσονήσου· ἐνθεῦτεν δὲ αὐτὸς μὲν διέβη τῇσι νηυσὶ ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώπῃ Μεγάβαζον ἄνδρα Πέρσην, τῷ Δαρεῖος κοτε ἔδωκε γέρας τοιόνδε εἶπας
 20 ἐν Πέρσῃσι ἔπος· ὀρμημένου Δαρείου ῥοιὰς τρώγειν, ὡς ἄνοιξε τάχιστα τὴν πρώτην τῶν ῥοιέων, εἶρετο αὐτὸν ὁ ἀδελφεὸς Ἀρτάβανος, ὃ τι βούλοιτ' ἂν οἱ

τοσοῦτο πλήθος γενέσθαι, ὅσοι ἐν τῇ ῥοιῇ κόκκοι. Δαρείος δὲ εἶπε Μεγαβάζους ἂν οἱ τοσούτους ἀριθμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπήκοον. ἐν μὲν δὴ Πέρσῃσι ταῦτά μιν εἶπας ἐτίμα, τότε δὲ αὐτὸν ὑπέλιπε στρατηγὸν ἔχοντα τῆς στρατιῆς τῆς 5 ἑωυτοῦ ὀκτὼ μυριάδας.

*The remark of Megabazus as to the sites of
Kalchedon and Byzantium.*

CXLIV. Οὗτος δὲ ὁ Μεγάβαζος εἶπας τὸδε τὸ ἔπος ἐλίπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων· γενόμενος γὰρ ἐν Βυζαντίῳ ἐπύθετο ἐπτακαίδεκα ἔτεσι πρότερον Καλχηδονίους κτίσαντας τὴν χώραν 10 Βυζαντίων, πυθόμενος δὲ ἔφη Καλχηδονίους τοῦτον τὸν χρόνον τυγχάνειν ἑόντας τυφλοὺς· οὐ γὰρ ἂν τοῦ καλλίουτος παρεόντος κτίζειν χώραν τὸν αἰσχίονα ἐλέσθαι, εἰ μὴ ἦσαν τυφλοί. οὗτος δὴ ὦν τότε ὁ Μεγάβαζος στρατηγὸς λειφθεὶς ἐν τῇ χώρῃ Ἑλλησ- 15 ποντίων τοὺς μὴ μηδίζοντας κατεστρέφετο.

The Minyae, descendants of the Argonauts, occupy Mt. Taygetos in Laconia, and are admitted to citizenship by the Lacedemonians.

CXLV. Οὗτος μὲν νυν ταῦτα ἔπρησσε, τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύῃν ἄλλος στρατιῆς μέγας στόλος διὰ πρόφασιν, τὴν ἐγὼ ἀπηγήσομαι, προδιηγησάμενος πρότερον τάδε. Τῶν ἐκ 20 τῆς Ἀργοῦς ἐπιβατέων παίδων παῖδες ἐξελαθέντες ὑπὸ Πελασγῶν τῶν ἐκ Βραυρώνος ληϊσαμένων τὰς Ἀθηναίων γυναῖκας, ὑπὸ τούτων ἐξελαθέντες ἐκ

Δήμνου οἷχοντο πλείοντες ἐς Λακεδαίμονα, ἰζόμενοι
 δὲ ἐν τῷ Τηϋγέτῳ πῦρ ἀνέκαιον. Λακεδαιμόνιοι δὲ
 ἰδόντες ἄγγελον ἔπεμπον, πευσόμενοι, τίνες τε καὶ
 5 ὁκόθεν εἰσί· οἱ δὲ τῷ ἀγγέλῳ εἰρωτέοντι ἔλεγον, ὥς
 εἶησαν μὲν Μινύαι, παῖδες δὲ εἶεν τῶν ἐν τῇ Ἀργοῖ
 πλεόντων ἡρώων, προσσχόντας δὲ τούτους ἐς Λήμνον
 φυτεῦσαι σφέας. οἱ δὲ Λακεδαιμόνιοι ἀκηκοότες
 τὸν λόγον τῆς γενεῆς τῶν Μινυέων, πέμψαντες τὸ
 10 δεύτερον εἰρώτεον, τί θέλοντες ἤκοιέν τε ἐς τὴν
 χώραν καὶ πῦρ αἴθιοιεν. οἱ δὲ ἔφασαν ὑπὸ Πελασγῶν
 ἐκβληθέντες ἦκειν ἐς τοὺς πατέρας· δικαιοτάτον γὰρ
 εἶναι οὕτω τοῦτο γίνεσθαι· δέεσθαι δὲ οἰκέειν ἅμα
 τούτοισι μοῖράν τε τιμέων μετέχοντες καὶ τῆς γῆς
 ἀπολαχόντες. Λακεδαιμονίοισι δὲ ἔαδε δέκεσθαι τοὺς
 15 Μινύας ἐπ' οἷσι θέλουσι αὐτοί. μάλιστα δὲ ἐνῆγέ
 σφεας ὥστε ποιέειν ταῦτα τῶν Τυνδαριδέων ἢ ναυ-
 τιλίῃ ἐν τῇ Ἀργοῖ. δεξάμενοι δὲ τοὺς Μινύας γῆς
 τε μετέδωκαν καὶ ἐς φυλὰς διεδάσαντο. οἱ δὲ αὐτίκα
 μὲν γάμους ἔγημαν, τὰς δὲ ἐκ Δήμνου ἡγοντο ἐξέδωσαν
 20 ἄλλοισι.

*Becoming troublesome to the government they are con-
 demned to death, but are saved by their wives
 and again occupy Taygetos.*

CXLVI. Χρόνου δὲ οὐ πολλοῦ διεξελθόντος
 αὐτίκα οἱ Μινύαι ἐξύβρισαν, τῆς τε βασιληΐης
 μεταιτέοντες καὶ ἄλλα ποιεῦντες οὐκ ὅσια. τοῖσι
 ὦν Λακεδαιμονίοισι ἔδοξε αὐτοὺς ἀποκτεῖναι, συλλα-
 25 βόντες δὲ σφέας κατέβαλον ἐς ἑρκτήν. κτείνουσι
 δὲ τοὺς ἂν κτείνωσι Λακεδαιμόνιοι νυκτὸς, μετ'
 ἡμέρην δὲ οὐδένα· ἐπεὶ ὦν ἔμελλον σφεας καταχρή-

σεσθαι, παραιτήσαντο αἱ γυναῖκες τῶν Μινυέων, εὐσαι ἄσταί τε καὶ τῶν πρώτων Σπαρτιητέων θυγατέρες, ἐσελθεῖν τε ἐς τὴν ἐρκτὴν καὶ ἐς λόγους ἐλθεῖν ἐκάστη τῷ ἐωυτῆς ἀνδρί. οἱ δὲ σφεας παρήκαν, οὐδένα δόλον δοκέοντες ἐξ αὐτέων ἔσεσθαι. αἱ δὲ 5 ἐπεὶ τε ἐσῆλθον, ποιεῦσι τοιαδε· πᾶσαν τὴν εἶχον ἐσθῆτα παραδοῦσαι τοῖσι ἀνδράσι αὐταὶ τὴν τῶν ἀνδρῶν ἔλαβον. οἱ δὲ Μινύαι ἐνδύντες τὴν γυναικῆτῃν ἐσθῆτα, ἅτε γυναῖκες, ἐξήϊσαν ἔξω, ἐκφυγόντες δὲ τρόπῳ τοιούτῳ ἴζοντο αὐτὶς ἐς τὸ Τηϋῆτον. 10

From Taygetos some of the Minyans were taken with him by Theras to settle in the Island of Thera, while others went to Triphylia in Elis.

CXLVII. Τὸν δὲ αὐτὸν τοῦτον χρόνον Θήρας ὁ Ἀυτεσίωνος τοῦ Τισάμενου τοῦ Θερσάνδρου τοῦ Πολυνείκεος ἔστειλλε ἐς ἀποικίην ἐκ Λακεδαίμονος. ἦν δὲ ὁ Θήρας οὗτος, γένος ἐὼν Καδμεῖος, τῆς μητρὸς ἀδελφεὸς τοῖσι Ἀριστοδήμου παισὶ Εὐρυσθένει καὶ 15 Προκλείῃ, ἐόντων δ' ἔτι τῶν παίδων τούτων νηπίων ἐπιτροπαίην εἶχε ὁ Θήρας τὴν ἐν Σπάρτῃ βασιληῆτῃν. αὐξηθέντων δὲ τῶν ἀδελφιδέων καὶ παραλαβόντων τὴν ἀρχὴν οὕτω δὴ ὁ Θήρας δεινὸν ποιεύμενος ἄρχεσθαι ὑπ' ἄλλων, ἐπεὶ τε ἐγεύσατο ἀρχῆς, οὐκ ἔφη 20 μενέειν ἐν τῇ Λακεδαίμονι, ἀλλ' ἀποπλεύσεσθαι ἐς τοὺς συγγενέας. ἦσαν δὲ ἐν τῇ νῦν Θήρῃ καλεομένη νήσῳ, πρότερον δὲ Καλλίστῃ τῇ αὐτῇ ταύτῃ, ἀπόγονοι Μεμβλιάρει τοῦ Ποικίλειω ἀνδρὸς Φοίνικος. Κάδμος γὰρ ὁ Ἀγήνορος Εὐρώπην διζήμενος προσ- 25 ἔσχε ἐς τὴν νῦν Θήρην καλεομένην, προσσχόντι δὲ

- εἴτε δὴ οἱ ἢ χώρα ἤρεσε, εἴτε καὶ ἄλλως ἠθέλησε ποιῆσαι τοῦτο, καταλείπει γὰρ ἐν τῇ νήσῳ ταύτῃ ἄλλους τε τῶν Φοινίκων καὶ δὴ καὶ τῶν ἑωυτοῦ συγγενέων Μεμβλῖαρον. οὗτοι ἐνέμοντο τὴν Καλ-
 5 λίστην καλεομένην ἐπὶ γενεὰς, πρὶν ἢ Θήραν ἐλθεῖν ἐκ Λακεδαίμονος, ὅκτῳ ἀνδρῶν. CXLVIII. Ἐπὶ τούτους δὴ ὦν ὁ Θήρας λεὼν ἔχων ἀπὸ τῶν φυλέων ἔστελλε, συνοικήσων τούτοισι καὶ οὐδαμῶς ἐξελῶν αὐτούς, ἀλλὰ κάρτα οἰκηϊεύμενος. ἐπεὶ τε δὲ καὶ οἱ
 10 Μινύαι ἐκδράντες ἐκ τῆς ἐρκτῆς ἴζοντο ἐς τὸ Τηϋ̐γετον, τῶν Λακεδαιμονίων βουλευομένων σφέας ἀπολλύναι παραιτέεται ὁ Θήρας, ὅκως μήτε φόνος γένηται, αὐτός τε ὑπεδέκετό σφεας ἐξάξειν ἐκ τῆς χώρας. συγχωρησάντων δὲ τῇ γνώμῃ τῶν Λακεδαιμονίων
 15 τρισὶ τριηκοντέροισι ἐς τοὺς Μεμβλιάρεω ἀπογόνους ἔπλωσε, οὔτι πάντα ἄγων τοὺς Μινύας, ἀλλ' ὀλίγους τινάς. οἱ γὰρ πλεῦνες αὐτῶν ἐτράποντο ἐς τοὺς Παρωρείτας καὶ Καύκωνας, τούτους δ' ἐξελάσαντες ἐκ τῆς χώρας σφέας αὐτούς ἐξ μοίρας διεῖλον, καὶ
 20 ἔπειτεν ἔκτισαν πόλιας τάσδε ἐν αὐτοῖσι, Λέπρεον, Μάκιστον, Φριξὰς, Πύργον, Ἐπιον, Νούδιον· τούτων δὲ τὰς πλεῦνας ἐπ' ἐμέο Ἡλεῖοι ἐπόρθησαν· τῇ δὲ νήσῳ ἐπὶ τοῦ οἰκιστέῳ Θήρα ἢ ἐπωνυμῇ ἐγένετο.

*Oiolykos, son of Theras, 'a sheep among wolves,'
 ancestor of the Aegidae of Sparta.*

- CXLIX. Ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύ-
 25 σεσθαι, τοιγαρῶν ἔφη αὐτὸν καταλείψειν οἷν ἐν λύκοισι· ἐπὶ τοῦ ἔπεος τούτου οὔνομα τῷ νεηνίσκῳ τούτῳ Οἰόλυκος ἐγένετο, καί κως τὸ οὔνομα τοῦτο ἐπεκράτησε. Οἰολύκου δὲ γίνεται Αἰγεὺς, ἀπ' οὗ

Αἰγείδαι καλεῦνται, φυλὴ μεγάλη ἐν Σπάρτῃ. τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο ἐκ θεοπροπίου Ἑρινύων τῶν Λαΐου τε καὶ Οἰδιπόδεω ἱρόν. καὶ μετὰ τοῦτο ὑπέμεινε. [συνέβη δὲ] τῶντὸ τοῦτο καὶ ἐν Θήρῃ τοῖσι ἀπὸ τῶν ἀνδρῶν 5 τούτων γεγονόσι.

Grinos, the descendant of Theras, ordered by the Oracle to colonise Libya. He suggests Battos as leader.

CL. Μέχρι μὲν νυν τούτου τοῦ λόγου Λακεδαιμόνιοι Θηραίοισι κατὰ ταῦτὰ λέγουσι, τὸ δὲ ἀπὸ τούτου μῦνοι Θηραῖοι ὧδε γενέσθαι λέγουσι. Γρίνος ὁ Αἰσανίου, ἐὼν Θήρα τούτου ἀπόγονος καὶ βασιλεύων 10 Θήρης τῆς νήσου, ἀπῆκετο ἐς Δελφοὺς ἄγων ἀπὸ τῆς πόλιος ἑκατόμβην· εἶποντο δὲ οἱ καὶ ἄλλοι τῶν πολιητέων καὶ δὴ καὶ Βάττος ὁ Πολυμνήστου, ἐὼν γένος Εὐφημίδης τῶν Μινυέων. χρεομένῳ δὲ τῷ Γρίνῳ τῷ βασιλεῖ τῶν Θηραίων περὶ ἄλλων χρᾶ ἡ 15 Πυθίη κτίζειν ἐν Λιβύῃ πόλιν. ὁ δὲ ἀμείβετο λέγων. “Ἐγὼ μὲν, ὦναξ, πρεσβύτερός τε ἤδη εἰμὶ καὶ βαρὺς ἀείρεσθαι, σὺ δέ τινα τῶνδε τῶν νεωτέρων κέλευε ταῦτα ποιεῖν.” ἅμα τε ἔλεγε ταῦτα καὶ ἐδείκνυε ἐς τὸν Βάττον. τότε μὲν τοσαῦτα, μετὰ δὲ ἀπελθόντες 20 ἀλογίην εἶχον τοῦ χρηστηρίου, οὔτε Λιβύην εἰδότες ὅκου γῆς εἴη, οὔτε τολμῶντες ἐς ἀφανὲς χρήμα ἀποστέλλειν ἀποικίην.

A drought in Thera warns the Theraeans to obey the Oracle in colonising Libya. Korobios sets sail to explore and lands on Platea (Island of Bomba).

CLI. Ἐπτα δὲ ἐτέων μετὰ ταῦτα οὐκ ὕε τὴν Θήρην, ἐν τοῖσι τὰ δένδρεα πάντα σφι τὰ ἐν τῇ 25

νήσῳ πλὴν ἐνὸς ἐξηνάνθη. χρεομένοισι δὲ τοῖσι
 Θηραίοισι προέφερε ἡ Πυθίη τὴν ἐς Λιβύην ἀποικίην.
 ἐπεὶ τε δὲ κακοῦ οὐδὲν ἦν σφι μῆχος, πέμπουσι ἐς
 Κρήτην ἀγγέλους διζημένους, εἴ τις Κρητῶν ἢ μετ-
 5 οίκων ἀπιγμένος εἴη ἐς Λιβύην. περιπλανώμενοι
 δὲ αὐτὴν οὔτοι ἀπίκοντο καὶ ἐς Ἴτανον πόλιν, ἐν
 ταύτῃ δὲ συμμίσγουσι ἀνδρὶ πορφυρέϊ, τῷ οὐνομα
 ἦν Κορώβιος, ὃς ἔφη ὑπ' ἀνέμων ἀπενειχθεὶς ἀπι-
 κέσθαι ἐς Λιβύην καὶ Λιβύης ἐς Πλατείαν νήσον.
 10 μισθῷ δὲ τοῦτον πείσαντες ἤγον ἐς Θήρην, ἐκ δὲ
 Θήρης ἔπλεον κατάσκοποι ἄνδρες τὰ πρῶτα οὐ
 πολλοί· κατηγησαμένου δὲ τοῦ Κορωβίου ἐς τὴν
 νήσον ταύτην δὴ τὴν Πλατείαν τὸν μὲν Κορώβιον
 λείπουσι, σιτία καταλιπόντες ὅσων δὴ μηνῶν, αὐτοὶ
 15 δὲ ἔπλεον τὴν ταχίστην ἀπαγγελέοντες Θηραίοισι
 περὶ τῆς νήσου.

*He is relieved by a Samian vessel which was making for
 Egypt, but was then driven out of its course and
 reached Tartessos (in Southern Spain).*

CLII. Ἀποδημεόντων δὲ τούτων πλέω χρόνον
 τοῦ συγκειμένου τὸν Κορώβιον ἐπέλιπε τὰ πάντα.
 μετὰ δὲ νηὺς Σαμίη, τῆς ναύκληρος ἦν Κωλαῖος,
 20 πλέουσα ἐπ' Αἰγύπτου ἀπηνείχθη ἐς τὴν Πλατείαν
 ταύτην· πυθόμενοι δὲ οἱ Σάμιοι παρὰ τοῦ Κορωβίου
 τὸν πάντα λόγον σιτία οἱ ἐνιαυτοῦ καταλείπουσι,
 αὐτοὶ δὲ ἀναχθέντες ἐκ τῆς νήσου καὶ γλιχόμενοι
 Αἰγύπτου ἔπλεον, ἀποφερόμενοι ἀπηλιώτῃ ἀνέμῳ.
 25 καὶ οὐ γὰρ ἀνίει τὸ πνεῦμα, Ἡρακλέας στήλας
 διεκπερήσαντες ἀπίκοντο ἐς Ταρτησσὸν, θείῃ πομπῇ

χρεόμενοι. τὸ δὲ ἐμπόριον τοῦτο ἦν ἀκήρατον τοῦτον τὸν χρόνον, ὥστε ἀπονοστήσαντες οὗτοι ὀπίσω μέγιστα δὴ Ἑλλήνων πάντων τῶν ἡμεῖς ἀτρεκείην ἴδμεν ἐκ φορτίων ἐκέρδησαν, μετὰ γε Σώστρατον τὸν Λαοδάμαντος Αἰγινήτην· τούτῳ γὰρ οὐκ οἶά τέ 5 ἐστι ἐρίσαι ἄλλον. οἱ δὲ Σάμιοι τὴν δεκάτην τῶν ἐπικερδίων ἐξελόντες ἕξ τάλαντα ἐποιήσαντο χαλκήϊον κρητῆρος Ἀργολικοῦ τρόπον, πέριξ δὲ αὐτοῦ γρυπῶν κεφαλαὶ πρόκροσσοί εἰσι, καὶ ἀνέθηκαν ἐς τὸ Ἡραῖον, ὑποστήσαντες αὐτῷ τρεῖς χαλκέους 10 κολοσσούς ἐπταπήχεας, τοῖσι γούνασι ἐρηρυσμένους. Κυρηναίοισι δὲ καὶ Θηραίοισι ἐς Σαμίους ἀπὸ τούτου τοῦ ἔργου πρῶτα φιλῖαι μεγάλαι συνεκρήθησαν.

Battos leader of a Colony in the island of Platea.

CLIII. Οἱ δὲ Θηραῖοι ἐπεὶ τε τὸν Κορώβιον λιπόντες ἐν τῇ νήσῳ ἀπίκοντο ἐς τὴν Θήρην, ἀπήγ- 15 γελλον, ὥς σφι εἴη νῆσος ἐπὶ Λιβύῃ ἐκτισμένη. Θηραίοισι δὲ ἕαδε ἀδελφεόν τε ἀπ' ἀδελφεοῦ πέμπειν πάλῳ λαχόντα, καὶ ἀπὸ τῶν χώρων ἀπάντων ἐπτὰ ἐόντων ἄνδρας, εἶναι δέ σφεν καὶ ἡγεμόνα καὶ βασιλέα Βάττον. οὕτῳ δὴ στέλλουσι δύο πεντη- 20 κοντέρους ἐς τὴν Πλατείαν.

Another account of Battos current in Cyrene. Etearchos of Crete, his daughter Phronime, and the oath treacherously obtained from Themison.

CLIV. Ταῦτα δὲ Θηραῖοι λέγουσι, τὰ δ' ἐπὶ λοιπα τοῦ λόγου συμφέρονται ἤδη Θηραῖοι Κυρηναίοισι. Κυρηναῖοι γὰρ τὰ περὶ Βάττον οὐδαμῶς

ὁμολογέουσι Θηραίοισι. λέγουσι γὰρ οὕτω· ἔστι
 τῆς Κρήτης Ἀξὸς πόλις, ἐν τῇ ἐγένετο Ἐτέαρχος
 βασιλεὺς, ὃς ἐπὶ θυγατρὶ ἀμήτορι, τῇ οὖνομα ἦν
 Φρονίμη, ἐπὶ ταύτῃ ἔγημε ἄλλην γυναῖκα. ἡ δὲ
 5 ἐπεισελθοῦσα ἐδικαίει εἶναι καὶ τῷ ἔργῳ μητρυνῇ
 τῇ Φρονίμῃ, παρέχουσά τε κακὰ καὶ πᾶν ἐπ' αὐτῇ
 μηχανωμένη, καὶ τέλος μαχλοσύνην ἐπενείκασά οἱ
 πείθει τὸν ἄνδρα ταῦτα ἔχειν οὕτω. ὁ δὲ ἀναγνωσθεὶς
 ὑπὸ τῆς γυναικὸς ἔργον οὐκ ὅσιον ἐμηχανᾶτο ἐπὶ τῇ
 10 θυγατρὶ. ἦν γὰρ δὴ Θεμίσων ἀνὴρ Θηραῖος ἔμπορος
 ἐν τῇ Ἀξῷ· τοῦτον ὁ Ἐτέαρχος παραλαβὼν ἐπὶ
 ξείνια ἐξορκοῖ ἢ μὲν οἱ διηκονήσειν ὃ τι ἂν δεηθῇ.
 ἐπεὶ τε δὲ ἐξώρκωσε, ἀγαγὼν οἱ παραδιδοῖ τὴν
 ἑωυτοῦ θυγατέρα καὶ ταύτην ἐκέλευε καταποντῶσαι
 15 ἀπαγαγόντα. ὁ δὲ Θεμίσων περιημεκτήσας τῇ ἀπάτῃ
 τοῦ ὅρκου καὶ διαλυσάμενος τὴν ξεινίην ἐποίηε τοιάδε·
 παραλαβὼν τὴν παῖδα ἀπέπλεε, ὥς δὲ ἐγένετο ἐν τῷ
 πελάγεϊ, ἀποσιεύμενος τὴν ἐξόρκωσιν τοῦ Ἐτεάρχου
 σχοινίοισι αὐτὴν διαδήσας κατήκε ἐς τὸ πέλαγος,
 20 ἀνασπάσας δὲ ἀπίκητο ἐς τὴν Θήρην.

*At Thera Phronime becomes by Polymnestos the mother of
 Battos, who stammered and had a lisp. He consulted
 the Oracle about his voice and was ordered to found
 a colony in Libya.*

CLV. Ἐνθεῦτεν δὲ τὴν Φρονίμην παραλαβὼν
 Πολύμνηστος, ἐὼν τῶν Θηραίων ἀνὴρ δόκιμος, ἐπαλ-
 λακεύετο· χρόνου δὲ περιμόντος ἐξεγένετό οἱ παῖς
 ἰσχόφωνος καὶ τραυλὸς, τῷ οὖνομα ἐτέθη Βάττος,
 25 ὡς Θηραῖοί τε καὶ Κυρηναῖοι λέγουσι, ὡς μέντοι

ἐγὼ δοκέω, ἄλλο τι· Βάττος δὲ μετωνομάσθη, ἐπεὶ
 τε ἐς Λιβύην ἀπίκητο, ἀπὸ τε τοῦ χρηστηρίου τοῦ
 γενομένου ἐν Δελφοῖσι αὐτῷ καὶ ἀπὸ τῆς τιμῆς, τὴν
 ἔσχε, τὴν ἐπωνυμίην ποιεύμενος· Λίβυες γὰρ βασιλέα
 βάττον καλέουσι, καὶ τούτου εἵνεκεν δοκέω θεσπί- 5
 ζουσιν τὴν Πυθίην καλέσαι μιν Λιβυκῇ γλώσσει,
 εἰδυῖαν, ὡς βασιλεὺς ἔσται ἐν Λιβύῃ. ἐπεὶ τε γὰρ
 ἡνδρώθη οὗτος, ἦλθε ἐς Δελφοὺς περὶ τῆς φωνῆς·
 ἐπειρωτέοντι δὲ οἱ χρᾶ ἢ Πυθίῃ τάδε·

Βάττ', ἐπὶ φωνὴν ἦλθες· ἄναξ δέ σε Φοῖβος Ἀπόλλων 10
 ἐς Λιβύην πέμπει μηλοτρόφον οἰκιστῆρα,

ὥσπερ εἰ εἴποι Ἑλλάδι γλώσσει χρεωμένη· ὦ βασι-
 λεύ, ἐπὶ φωνὴν ἦλθες. Ὁ δ' ἀμείβετο τοισίδε·
 ὦναξ, ἐγὼ μὲν ἦλθον παρὰ σέ χρησόμενος περὶ
 τῆς φωνῆς, σὺ δέ μοι ἄλλα ἀδύνατα χρᾶς, κελεύων 15
 Λιβύην ἀποικίζειν· τέφ' δυνάμι, κοίῃ χειρί; Ταῦτα
 λέγων οὐκ ἔπειθε ἄλλα οἱ χρᾶν· ὡς δὲ κατὰ
 ταῦτα ἐθέσπιζέ οἱ καὶ πρότερον, οἶχετο μεταξὺ
 ἀπολιπὼν ὁ Βάττος ἐς τὴν Θῆρην.

Urged again by the Oracle Battos settled in Platea.

CLVI. Μετὰ δὲ αὐτῷ τε τούτῳ καὶ τοῖσι ἄλλοισι 20
 Θηραίοισι συνεφέρετο παλιγκότως. ἀγνοεῦντες δὲ
 τὰς συμφορὰς οἱ Θηραῖοι ἔπεμπον ἐς Δελφοὺς περὶ
 τῶν παρεόντων κακῶν. ἡ δὲ Πυθίῃ σφι ἔχρησε
 συγκτίζουσι Βάττῳ Κυρήνην τῆς Λιβύης ἄμεινον
 πρήξειν. ἀπέστελλον μετὰ ταῦτα τὸν Βάττον οἱ 25
 Θηραῖοι δύο πεντηκοντέροισι. πλώσαντες δὲ ἐς τὴν
 Λιβύην οὗτοι, οὐ γὰρ εἶχον ὅ τι ποιέωσι ἄλλο, ὁπίσω

ἀπαλλάσσοντο ἐς τὴν Θήρην· οἱ δὲ Θηραῖοι καταγομένους ἔβαλλον καὶ οὐκ ἔων τῇ γῇ προσίσχαι, ἀλλ' ὀπίσω πλώειν ἐκέλευον. οἱ δὲ ἀναγκαζόμενοι ὀπίσω ἀπέπλεον, καὶ ἔκτισαν νῆσον ἐπὶ Λιβύῃ
 5 κειμένην, τῇ οὖνομα, ὡς καὶ πρότερον εἰρέθη, ἐστὶ Πλατέα. λέγεται δὲ ἴση εἶναι ἢ νήσος τῇ νῦν Κυρηναίων πόλι.

Two years after, again urged by the Oracle, Battos and his companions made a settlement on the mainland of Libya—Aziris.

CLVII. Ταύτην οἰκέοντες δύο ἔτεα, οὐδὲν γάρ σφι χρηστὸν συνεφέρετο, ἕνα αὐτῶν καταλιπόντες
 10 οἱ λοιποὶ πάντες ἀπέπλεον ἐς Δελφούς, ἀπικόμενοι δὲ ἐπὶ τὸ χρηστήριον ἐχρέοντο, φάμενοι οἰκέειν τε τὴν Λιβύην καὶ οὐδὲν ἄμεινον πρήσσειν οἰκεῦντες. ἢ δὲ Πυθίῃ σφι πρὸς ταῦτα χρᾶ τάδε·

Αἱ τὸ ἐμεῦ Λιβύην μηλοτρόφον οἶδας ἄμεινον,
 15 μὴ ἐλθὼν ἐλθόντος, ἄγαν ἄγαμαι σοφίην σε.

ἀκούσαντες δὲ τούτων οἱ ἀμφὶ τὸν Βάττον ἀπέπλεον ὀπίσω· οὐ γὰρ δὴ σφεας ἀπίει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην. ἀπικόμενοι δὲ ἐς τὴν νῆσον καὶ ἀναλαβόντες τὸν ἔλιπον ἔκτισαν
 20 αὐτῆς τῆς Λιβύης χῶρον ἀντίον τῆς νήσου, τῷ οὖνομα ἦν Ἀζιρις, τὸν νάπαι τε κάλλισται ἐπ' ἀμφοτέρα συγκληΐουσι καὶ ποταμὸς τὰ ἐπὶ θάτερα παρρρέει.

Six years afterwards they removed to Irasa near Cyrene.

CLVIII. Τοῦτον οἶκεον τὸν χῶρον ἔξ ἔτεα·
 ἐβδόμῳ δέ σφεας ἔτεϊ παραιτησάμενοι Λίβυες,
 ὥς ἐς ἀμείνονα χῶρον ἄξουσι, ἀνέγνωσαν ἐκλιπεῖν.
 ἦγον δέ σφεας ἐνθεῦτεν οἱ Λίβυες ἀναστήσαντες
 πρὸς ἐσπέρην καὶ τὸν κάλλιστον τῶν χώρων ἵνα 5
 διεξιόντες οἱ Ἕλληνες μὴ ἴδοιεν, συμμετρησάμενοι
 τὴν ὥρην τῆς ἡμέρης νυκτὸς παρήγον. ἔστι δὲ τῷ
 χώρῳ τούτῳ οὖνομα Ἰρασα. ἀγαγόντες δέ σφεας
 ἐπὶ κρήνην λεγομένην εἶναι Ἀπόλλωνος εἶπαν·
 “Ἄνδρες Ἕλληνες, ἐνθαῦτα ὑμῖν ἐπιτήδεον οἰκέειν· 10
 ἐνθαῦτα γὰρ ὁ οὐρανὸς τέτρηται.”

*Battos reigned forty years, but it was not till the reign
 of Battos III. that the Greeks began coming in great
 numbers to Cyrene. The Egyptians vainly tried to
 champion the native Libyans against the Colonists.*

CLIX. Ἐπὶ μὲν νυν Βάττου τε τοῦ οἰκιστέω
 τῆς ζόης ἄρξαντος ἐπὶ τεσσαράκοντα ἔτεα καὶ τοῦ
 παιδὸς αὐτοῦ Ἀρκεσίλεω ἄρξαντος ἐκκαίδεκα ἔτεα
 οἶκεον οἱ Κυρηναῖοι ἔοντες τοσοῦτοι, ὅσοι ἀρχὴν ἐς 15
 τὴν ἀποικίην ἐστάλησαν· ἐπὶ δὲ τοῦ τρίτου Βάττου,
 τοῦ εὐδαίμονος καλεομένου, Ἕλληνας πάντας ὥρμησε
 χρήσασα ἡ Πυθίη πλέειν συνοικήσοντας Κυρηναίοισι
 Λιβύην· ἐπεκαλέοντο γὰρ οἱ Κυρηναῖοι ἐπὶ γῆς
 ἀναδασμῷ. ἔχρησε δὲ ὧδε ἔχοντα· 20

“Ὅς δέ κεν ἐς Λιβύην πολυήρατον ὕστερον ἔλθῃ
 γῆς ἀναδαιομένης, μετὰ οἷ ποκά φαμι μελήσειν.

συλλεχθέντος δὲ ὁμίλου πολλοῦ ἐς τὴν Κυρήνην
 περιταμνόμενοι γῆν πολλὴν οἱ περίοικοι Λίβυες καὶ
 ὁ βασιλεὺς αὐτῶν, τῷ οὐνομα ἦν Ἀδικράν, οἷα τῆς
 τε χώρας στερισκόμενοι καὶ περιυβριζόμενοι ὑπὸ
 5 τῶν Κυρηναίων, πέμψαντες ἐς Αἴγυπτον ἔδωσαν
 σφέας αὐτοὺς Ἀπρίη τῷ Αἰγύπτου βασιλεῖ. ὁ δὲ
 συλλέξας στρατὸν Αἰγυπτίων πολλὸν ἔπεμπε ἐπὶ
 τὴν Κυρήνην. οἱ δὲ Κυρηναῖοι ἐκστρατεύσαντες
 ἐς Ἰρασα χώραν καὶ ἐπὶ κρήνην Θέστιν συνέβαλόν
 10 τε τοῖσι Αἰγυπτίοισι καὶ ἐνίκησαν τῇ συμβολῇ. ἅτε
 γὰρ οὐ πεπειρημένοι πρότερον οἱ Αἰγύπτιοι Ἑλλήνων
 καὶ παραχρεόμενοι διεφθάρησαν οὕτω, ὥστε ὀλίγοι
 τινὲς αὐτῶν ἀπενόστησαν ἐς Αἴγυπτον. ἀντὶ τούτων
 Αἰγύπτιοι κατὰ ταῦτὰ ἐπιμεμφόμενοι Ἀπρίη ἀπέ-
 15 στησαν ἀπ' αὐτοῦ.

*In the reign of Arcesilaus (successor of Battos III.) the
 Cyrenians suffered a great disaster, and the king
 was murdered by his brother Learchos.*

CLX. Τούτου δὲ τοῦ Βάττου γίνεται παῖς
 Ἀρκεσίλεως, ὃς βασιλεύσας πρῶτα τοῖσι ἐωυτοῦ
 ἀδελφείοισι ἐστασίασε, ἐς ὃ μιν οὗτοι ἀπολιπόντες
 οἷχοντο ἐς ἄλλον χώραν τῆς Λιβύης καὶ ἐπ' ἐωυτῶν
 20 βαλλόμενοι ἔκτισαν πόλιν ταύτην, ἣ τότε καὶ νῦν
 Βάρκη καλεῖται· κτίζοντες δ' ἅμα αὐτὴν ἀπιστᾶσι
 ἀπὸ τῶν Κυρηναίων τοὺς Λίβυας. μετὰ δὲ Ἀρκεσί-
 λεως ἐς τοὺς ὑποδεξαμένους τε τῶν Λιβύων καὶ
 ἀποστάντας τοὺς αὐτοὺς τούτους ἐστρατεύετο. οἱ
 25 δὲ Λίβυες δείσαντες αὐτὸν οἷχοντο φεύγοντες πρὸς
 τοὺς ἡοίους τῶν Λιβύων. ὁ δὲ Ἀρκεσίλεως εἶπετο
 φεύγουσι, ἐς ὃ ἐν Λεύκωνί τε τῆς Λιβύης ἐγίνετο

ἐπιδιώκων καὶ ἔδοξε τοῖσι Λίβυσι ἐπιθέσθαι οἱ.
 συμβαλόντες δὲ ἐνίκησαν τοὺς Κυρηναίους τοσοῦτο
 ὥστε ἑπτακισχιλίους ὀπλίτας Κυρηναίων ἐνθαῦτα
 πεσέειν. μετὰ δὲ τὸ τρῶμα τοῦτο Ἀρκεσίλεων μὲν
 κάμνοντά τε καὶ φάρμακον πεπωκότα ὁ ἀδελφεὸς 5
 Λέαρχος ἀποπνίγει, Λέαρχον δὲ ἡ γυνὴ ἢ Ἀρκεσίλεω
 δόλω κτείνει, τῇ οὖνομα ἦν Ἐρυξώ.

Arcesilaus succeeded by his son Battos IV., 'the lame.'

*A new constitution devised for Cyrene by Demónax
 of Mantinea.*

CLXI. Διεδέξατο δὲ τὴν βασιληίην τοῦ Ἀρ-
 κεσίλεω ὁ παῖς Βάττος, χωλὸς ἐὼν καὶ οὐκ ἀρτίπους.
 οἱ δὲ Κυρηναῖοι πρὸς τὴν καταλαβοῦσαν συμφορὴν 10
 ἔπεμπον ἐς Δελφοὺς ἐπειρησομένους, ὅντινα τρόπον
 καταστησάμενοι κάλλιστα ἂν οἰκέοιεν. ἡ δὲ Πυθίη
 ἐκέλευε ἐκ Μαντινέης τῆς Ἀρκάδων καταρτιστῆρα
 ἀγαγέσθαι. αἷτεον ὦν οἱ Κυρηναῖοι, καὶ οἱ Μαν-
 τινέες ἔδοσαν ἄνδρα τῶν ἀστῶν δοκιμώτατον, τῷ 15
 οὖνομα ἦν Δημῶναξ. οὗτος ὦν ὠνὴρ ἀπικόμενος ἐς
 τὴν Κυρήνην καὶ μαθὼν ἕκαστα τοῦτο μὲν τριφύλους
 ἐποίησέ σφεας, τῇδε διαθείς, Θηραίων μὲν καὶ τῶν
 περιοίκων μίαν μοῖραν ἐποίησε, ἄλλην δὲ Πελοπον-
 νησίων καὶ Κρητῶν, τρίτην δὲ νησιωτέων πάντων, 20
 τοῦτο δὲ τῷ βασιλεῖ Βάττῳ τεμένεα ἐξελὼν καὶ
 ἱρωσύνας τὰ ἄλλα πάντα, τὰ πρότερον εἶχον οἱ
 βασιλέες, ἐς μέσον τῷ δήμῳ ἔθηκε.

Battos IV. was succeeded by Arcesilaus III. who tried to upset the constitution of Demônax, but had to fly to Samos, and his mother Pheretime to Cyprus, where she tried to get an army.

CLXII. Ἐπὶ μὲν δὴ τούτου τοῦ Βάττου οὕτω διετέλεε ἔοντα, ἐπὶ δὲ τοῦ τούτου παιδὸς Ἀρκεσίλεω πολλή ταραχὴ περὶ τῶν τιμῶν ἐγένετο. Ἀρκεσίλεως γὰρ ὁ Βάττου τε τοῦ χωλοῦ καὶ Φερετίμης οὐκ ἔφη
 5 ἀνέξεσθαι κατὰ τὰ ὁ Μαντινεὺς Δημῶναξ ἔταξε, ἀλλὰ ἀπαίτεε τὰ τῶν προγόνων γέρεα. ἐνθεῦτεν στασιάζων ἐσσώθη καὶ ἔφυγε εἰς Σάμον, ἥ δὲ μήτηρ οἱ εἰς Σαλαμῖνα τῆς Κύπρου ἔφυγε. τῆς δὲ Σαλαμῖνος τοῦτον τὸν χρόνον ἐπεκράτεε Εὐέλθων, ὃς τὸ ἐν
 10 Δελφοῖσι θυμητήριον ἐὼν ἀξιοθέητον ἀνέθηκε, τὸ ἐν τῷ Κορινθίων θησαυρῷ κέεται. ἀπικομένη δὲ παρὰ τοῦτον ἡ Φερετίμη ἐδέετο στρατιῆς, ἥ κατάξει σφέας εἰς τὴν Κυρήνην· ὁ δὲ γε Εὐέλθων πᾶν μᾶλλον ἢ στρατιήν οἱ ἐδίδου. ἡ δὲ λαμβάνουσα τὸ διδόμενον
 15 καλὸν μὲν ἔφη καὶ τοῦτο εἶναι, κάλλιον δὲ ἐκείνο, τὸ δοῦναί οἱ δεομένην στρατιήν· τοῦτο γὰρ ἐπὶ παντὶ τῷ διδομένῳ ἔλεγε. τελευταῖόν οἱ ἐξέπεμψε δῶρον ὁ Εὐέλθων ἄτρακτον χρύσειον καὶ ἡλακάτην, προσῆν δὲ καὶ εἴριον· ἐπειπάσης δὲ αὐτὶς τῆς Φερετίμης τῶντὸ
 20 ἔπος ὁ Εὐέλθων ἔφη τοιοῦτοισι γυναῖκας δωρέεσθαι, ἀλλ' οὐ στρατιῇ.

Arcesilaus raises troops in Samos and is encouraged by the Oracle.

CLXIII. Ὁ δὲ Ἀρκεσίλεως τοῦτον τὸν χρόνον ἔων ἐν Σάμῳ συνήγειρε πάντα ἄνδρα ἐπὶ γῆς

ἀναδασμῷ. συλλεγομένου δὲ στρατοῦ πολλοῦ
 ἐστάλη ἐς Δελφοὺς Ἀρκεσίλεως χρησόμενος τῷ
 χρηστηρίῳ περὶ κατόδου. ἡ δὲ Πυθίη οἱ χρᾶ τάδε·
 “Ἐπὶ μὲν τέσσερας Βάττους καὶ Ἀρκεσίλεως τέσ-
 σερας, ὅκτῳ ἀνδρῶν γενεᾶς, διδοῖ ὑμῖν Λοξίης βασι- 5
 λεύειν Κυρήνης· πλέον μέντοι τούτου οὐδὲ πειρᾶσθαι
 παραινέει. σὺ μέντοι ἥσυχος εἶναι κατελθὼν ἐς τὴν
 σεωυτοῦ. ἦν δὲ τὴν κάμινον εὖρης πλέην ἀμφορέων,
 μὴ ἐξοπτήσης τοὺς ἀμφορέας, ἀλλ’ ἀπόπεμπε κατ’
 οὔρον· εἰ δὲ ἐξοπτήσεις τὴν κάμινον, μὴ ἐσέλθῃς 10
 ἐς τὴν ἀμφίρρυτον· εἰ δὲ μὴ, ἀποθανεῖαι καὶ αὐτὸς
 καὶ ταῦρος ὁ καλλιστεύων.”

*Arcesilaus effected his restoration, but disobeyed the Oracle
 by a deed of cruelty and had to retire to Barca
 where he was killed.*

CLXIV. Ταῦτα ἡ Πυθίη Ἀρκεσίλεω χρᾶ. ὁ
 δὲ παραλαβὼν τοὺς ἐκ τῆς Σάμου κατήλθε ἐς τὴν
 Κυρήνην, καὶ ἐπικρατήσας τῶν πρηγμάτων τοῦ 15
 μαντήϊου οὐκ ἐμέμνητο, ἀλλὰ δίκας τοὺς ἀντιστα-
 σιώτας αἵτεε τῆς ἐωυτοῦ φυγῆς. τῶν δὲ οἱ μὲν
 τὸ παράπαν ἐκ τῆς χώρας ἀπαλλάσσοντο, τοὺς δέ
 τινες χειρωσάμενος ὁ Ἀρκεσίλεως ἐς Κύπρον ἀπέ-
 στειλε ἐπὶ διαφθορῇ. τούτους μὲν νυν Κνίδιοι 20
 ἀπενειχθέντας πρὸς τὴν σφετέρην ἐρρύσαντο καὶ ἐς
 Θήρην ἀπέστειλαν, ἑτέρους δέ τινες τῶν Κυρηναίων
 ἐς πύργον μέγαν Ἀγλωμάχου καταφυγόντας ἰδιωτικὸν
 ὕλην περινήσας ὁ Ἀρκεσίλεως ἐνέπρησε. μαθὼν δὲ
 ἐπ’ ἐξεργασμένοισι τὸ μαντήϊον ἐὼν τοῦτο, ὅτι μιν ἡ 25
 Πυθίη οὐκ ἔα εὐρόντα ἐν τῇ καμίνῳ τοὺς ἀμφορέας

ἐξοπτῆσαι, ἔργετο ἐκὼν τῆς τῶν Κυρηναίων πόλιος, δειμαίνων τε τὸν κεχρησμένον θάνατον καὶ δοκέων ἀμφίρρυτον τὴν Κυρήνην εἶναι. εἶχε δὲ γυναῖκα συγγενέα ἐωυτοῦ, θυγατέρα δὲ τῶν Βαρκαίων τοῦ
 5 βασιλέως, τῷ οὖνομα ἦν Ἀλαζίρ· παρὰ τοῦτον ἀπικνέεται, καὶ μιν Βαρκαῖοί τε ἄνδρες καὶ τῶν ἐκ Κυρήνης φυγάδων τινὲς καταμαθόντες ἀγοράζοντα κτείνουσι, πρὸς δὲ καὶ τὸν πενθερὸν αὐτοῦ Ἀλαζίρα. Ἀρκεσίλεως μὲν νυν εἴτε ἐκὼν εἴτε
 10 ἀέκων ἀμαρτῶν τοῦ χρησμοῦ ἐξέπλησε μοῖραν τὴν ἐωυτοῦ.

Pheretime, who had been acting as regent at Cyrene, fled to Egypt, at that time governed by Aryandes for the king of Persia since B.C. 525—521.

CLXV. Ἡ δὲ μήτηρ Φερετίμη, ἕως μὲν ὁ Ἀρκεσίλεως ἐν τῇ Βάρκῃ διαιτᾶτο ἐξεργασμένος ἐωυτῷ κακὸν, ἥ δὲ εἶχε αὐτὴ τοῦ παιδὸς τὰ γέρεα
 15 ἐν Κυρήνῃ, καὶ τὰλλα νεμομένη καὶ ἐν βουλῇ παρίζουσα, ἐπεὶ τε δὲ ἔμαθε ἐν τῇ Βάρκῃ ἀποθανόντα οἱ τὸν παῖδα, φεύγουσα οἰχώκεε ἐς Αἴγυπτον. ἦσαν γάρ οἱ ἐκ τοῦ Ἀρκεσίλεω εὐεργεσίαι ἐς Καμβύσεια τὸν Κύρου πεποιημέναι· οὗτος γὰρ ἦν ὁ Ἀρκεσίλεως,
 20 ὃς Κυρήνην Καμβύσῃ ἔδωκε καὶ φόρον ἐτάξατο. ἀπικομένη δὲ ἐς Αἴγυπτον ἡ Φερετίμη Ἀρυάνδεω ἰκέτις ἔζετο, τιμωρῆσαι ἐωυτῇ κελεύουσα, προῖσχομένη πρόφασιν, ὥς διὰ τὸν μηδισμὸν ὁ παῖς οἱ τέθνηκε.

Aryandes was afterwards put to death by Darius.

CLXVI. Ὁ δὲ Ἀρυάνδης ἦν οὗτος τῆς Αἰγύπτου ὑπαρχος ὑπὸ Καμβύσειω κατεστεῶς, ὃς ὑστέρω χρόνῳ τούτων παρισούμενος Δαρείῳ διεφθάρη. πυθόμενος γὰρ καὶ ἰδὼν Δαρείον ἐπιθυμέοντα μνημόσυνον ἑωυτοῦ λιπέσθαι τοῦτο, τὸ μὴ ἄλλω εἶη 5 βασιλεῖ κατεργασμένον, ἐμιμέετο τοῦτον, ἐς ὃ ἔλαβε τὸν μισθόν. Δαρείος μὲν γὰρ χρυσίον καθαρώτατον ἀπεψήσας ἐς τὸ δυνατώτατον νόμισμα ἐκόψατο, Ἀρυάνδης δὲ ἄρχων Αἰγύπτου ἀργύριον τῶντὸ τοῦτο ἐποίηε· καὶ νῦν ἐστὶ ἀργύριον καθαρώτατον τό 10 Ἀρυανδικόν. μαθὼν δὲ Δαρείός μιν ταῦτα ποιεῖντα, αἰτίην οἱ ἄλλην ἐπενείκας, ὥς οἱ ἐπανίσταίτο, ἀπέκτεινε.

Aryandes gives Pheretima an army to secure her restoration at Cyrene.

CLXVII. Τότε δὲ οὗτος ὁ Ἀρυάνδης κατοικτείρας Φερετίμην διδοῖ αὐτῇ στρατὸν τὸν ἐξ Αἰγύπτου 15 ἅπαντα, καὶ τὸν πεζὸν καὶ τὸν ναυτικόν, στρατηγὸν δὲ τοῦ μὲν πεζοῦ Ἀμασιν ἀπέδεξε ἄνδρα Μάραφιον, τοῦ δὲ ναυτικοῦ Βάδρην ἐόντα Πασαργάδην γένος. πρὶν δὲ ἢ ἀποστεῖλαι τὴν στρατιὴν ὁ Ἀρυάνδης πέμψας ἐς τὴν Βάρκην κήρυκα ἐπυνθάνετο, τίς εἴη ὁ Ἀρκεσί- 20 λεων ἀποκτείνας. οἱ δὲ Βαρκαῖοι αὐτοὶ ὑπεδέκοντο πάντες, πολλὰ τε γὰρ καὶ κακὰ πάσχειν ὑπ' αὐτοῦ. πυθόμενος δὲ ταῦτα ὁ Ἀρυάνδης οὕτω δὴ τὴν στρατιὴν ἀπέστειλε ἅμα τῇ Φερετίμῃ. αὕτη μὲν νῦν ἡ αἰτίη πρόσχημα λόγου ἐγίνετο, ἐπέμπετο δὲ 25

ἡ στρατιή, ὡς ἐμοὶ δοκέειν, ἐπὶ Λιβύων καταστροφῇ. Λιβύων γὰρ δὴ ἔθνεα πολλὰ καὶ παντοῖα ἐστὶ, καὶ τὰ μὲν αὐτῶν ὀλίγα βασιλέος ἦν ὑπήκοα, τὰ δὲ πλέω ἐφρόντιζε Δαρείου οὐδέν.

The Libyan Tribes: the Adurmachidae.

- 5 CLXVIII. Οἰκέουσι δὲ κατὰ τάδε Λίβυες, ἀπ' Αἰγύπτου ἀρξάμενοι. πρῶτοι Ἀδυρμαχίδαι Λιβύων κατοίκηνται, οἱ νόμοισι μὲν τὰ πλέω Αἰγυπτίοισι χρέονται, ἐσθῆτα δὲ φορέουσι οἷον περ οἱ ἄλλοι Λίβυες. αἱ δὲ γυναῖκες αὐτῶν ψέλιον περὶ
10 ἐκατέρῃ τῶν κνημέων φορέουσι χάλκεον, τὰς κεφαλὰς δὲ κομῶσαι, τοὺς φθεῖρας ἐπεὰν λάβωσι τοὺς ἐωυτῆς, ἐκάστη ἀντιδάκνει καὶ οὕτω ῥίπτει. παρήκουσι δὲ οὗτοι οἱ Ἀδυρμαχίδαι ἀπ' Αἰγύπτου μέχρι λιμένος, τῷ οὐνομα Πλυνός ἐστι.

The Giligammae.

- 15 CLXIX. Τούτων δὲ ἔχονται Γιλιγάμμαι, νεμόμενοι τὴν πρὸς ἐσπέρην χώραν μέχρι Ἀφροδισιάδος νήσου. ἐν δὲ τῷ μεταξὺ τούτου χώρῳ ἢ τε Πλατέα νήσος ἐπικέεται, τὴν ἔκτισαν Κυρηναῖοι, καὶ ἐν τῇ ἡπείρῳ Μενελαῖος λιμὴν ἐστὶ καὶ Ἀζιρις, τὴν οἱ
20 Κυρηναῖοι οἴκεον· καὶ τὸ σίλφιον ἄρχεται ἀπὸ τούτου. παρήκει δὲ ἀπὸ Πλατέης νήσου μέχρι τοῦ στόματος τῆς Σύρτιος τὸ σίλφιον. νόμοισι δὲ χρέονται οὗτοι παραπλησίοισι τοῖσι ἐτέροισι.

The Asbutae.

- CLXX. Γιλιγαμμέων δὲ ἔχονται τὸ πρὸς ἐσ-
25 πέρης Ἀσβύται· οὗτοι τὸ ὑπὲρ Κυρήνης οἰκέουσι.

ἐπὶ θάλασσαν δὲ οὐ κατήκουσι Ἀσβύται· τὸ γὰρ παρὰ θάλασσαν Κυρηναῖοι νέμονται. τεθριπποβάται δὲ οὐκ ἤκιστα, ἀλλὰ μάλιστα Λιβύων εἰσὶ, νόμους δὲ τοὺς πλεῦνας μιμέεσθαι ἐπιτηδεύουσι τοὺς Κυρηναίων.

5

The Auschisae and Bakales.

CLXXI. Ἀσβυτέων δὲ ἔχονται τὸ πρὸς ἐσπέρης Αὐσχῖσαι. οὗτοι ὑπὲρ Βάρκης οἰκέουσι, κατήκοντες ἐπὶ θάλασσαν κατ' Εὐεσπερίδας. Αὐσχισέων δὲ κατὰ μέσον τῆς χώρας οἰκέουσι Βάκαλες, ὀλίγον ἔθνος, κατήκοντες ἐπὶ θάλασσαν κατὰ Ταύχειρα 10 πόλιν τῆς Βαρκαίης· νόμοισι δὲ τοῖσι αὐτοῖσι χρέωνται τοῖσι καὶ οἱ ὑπὲρ Κυρήνης.

The Nasamonians.

CLXXII. Αὐσχισέων δὲ τούτων τὸ πρὸς ἐσπέρης ἔχονται Νασαμῶνες, ἔθνος ἐὼν πολλόν, οἷ τὸ θέρος καταλείποντες ἐπὶ τῇ θαλάσῃ τὰ πρόβατα 15 ἀναβαίνουσι εἰς Αὐγίλα χῶρον ὁπωριεῦντες τοὺς φοίνικας· οἱ δὲ πολλοὶ καὶ ἀμφιλαφές πεφύκασι, πάντες ἐόντες καρποφόροι. τοὺς δὲ ἀττελέβους ἐπεὰν θηρεύσωσι, αὐήναυτες πρὸς τὸν ἥλιον καταλέουσι καὶ ἔπειτεν ἐπὶ γάλα ἐπιπάσσοντες πίνουσι. 20 Ὅρκίοισι δὲ καὶ μαντικῇ χρέωνται τοιῇδε· ὁμνύουσι μὲν τοὺς παρὰ σφίσιν ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι τούτους, τῶν τύμβων ἀπτόμενοι, μαντεύονται δὲ ἐπὶ τῶν προγόνων φοιτέοντες τὰ σήματα, καὶ κατευξάμενοι ἐπικατακοι- 25 μῶνται, τὸ δ' ἂν ἴδῃ ἐν τῇ ὄψι ἐνύπνιον, τούτῳ

χρᾶται. πίστισι δὲ τοιησίδε χρέονται· ἐκ τῆς χειρὸς διδοῖ πιεῖν καὶ αὐτὸς ἐκ τῆς τοῦ ἐτέρου πίνει· ἣν δὲ μὴ ἔχωσι ὑγρὸν μηδὲν, οἱ δὲ τῆς χαμᾶθεν σποδοῦ λαβόντες λείχουσι.

The Psylli.

5 CLXXIII. Νασαμῶσι δὲ προσόμουροί εἰσι Ψύλλοι. οὗτοι ἐξαπολώλασι τρόπῳ τοιῷδε· ὁ νότος σφι πνέων ἄνεμος τὰ ἔλυτρα τῶν ὑδάτων ἐξηύηνε, ἣ δὲ χώρα σφι πᾶσα ἐντὸς ἐοῦσα τῆς Σύρτιος ἦν ἄνυδρος· οἱ δὲ βουλευσάμενοι κοινῶ λόγῳ
10 ἐστρατεύοντο ἐπὶ τὸν νότον (λέγω δὲ ταῦτα, τὰ λέγουσι Λίβυες), καὶ ἐπεὶ τε ἐγίνοντο ἐν τῇ ψάμμῳ, πνεύσας ὁ νότος κατέχωσε σφεας. ἐξαπολομένων δὲ τούτων ἔχουσι τὴν χώραν οἱ Νασαμῶνες.

The Garamantians.

CLXXIV. Τούτων δὲ κατύπερθε πρὸς νότον
15 ἄνεμον ἐν τῇ θηριώδεϊ οἰκέουσι Γαράμαντες, οἳ πάντα ἄνθρωπον φεύγουσι καὶ παντὸς ὁμιλίην, καὶ οὔτε ὄπλον ἐκτέαται ἀρήϊον οὐδὲν οὔτε ἀμύνεσθαι ἐπιστέαται.

The Macae.

CLXXV. Οὗτοι μὲν δὴ κατύπερθε οἰκέουσι
20 Νασαμώνων, τὸ δὲ παρὰ τὴν θάλασσαν ἔχονται τὸ πρὸς ἐσπέρης Μάκαι, οἳ λόφους κείρονται, τὸ μὲν μέσον τῶν τριχῶν ἀνιέντες αὔξεσθαι, τὰ δὲ ἔνθεν καὶ ἔνθεν κείροντες ἐν χροῖ, ἐς δὲ τὸν πόλεμον στρουθῶν καταγαίῳν δορὰς φορέουσι προβλήματα.

διὰ δὲ αὐτῶν Κῖνυψ ποταμὸς ῥέων ἐκ λόφου καλευμένου Χαρίτων ἐς θάλασσαν ἐκδιδοῖ. ὁ δὲ λόφος οὗτος ὁ Χαρίτων δασὺς ἴδησί ἐστι ἐούσης τῆς ἄλλης τῆς προκαταλεχθείσης Λιβύης ψιλῆς, ἀπὸ θαλάσσης δὲ ἐς αὐτὸν στάδιοι διηκόσιοί εἰσι. 5

The Gindanes.

CLXXVI. Μακέων δὲ τούτων ἐχόμενοι Γινδᾶνές εἰσι, τῶν αἱ γυναῖκες περισφύρια δερμάτων πολλὰ ἐκάστη φορέει, ἣ δ' ἂν πλεῖστα ἔχῃ, αὕτη ἀρίστη δέδοκται εἶναι.

The Lotophagi.

CLXXVII. Ἀκτὴν δὲ προέχουσιν ἐς τὸν πόντον 10 τὸν τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι, οἱ τὸν καρπὸν μῦνον τοῦ λωτοῦ τρώγοντες ζώουσι. ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστι μέγαθος ὅσον τε τῆς σχίνου, γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ προσίκελος. ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ 15 Λωτοφάγοι καὶ οἶνον.

The Machlyans.

CLXXVIII. Λωτοφάγων δὲ τὸ παρὰ θάλασσαν ἔχονται Μάχλυες, τῷ λωτῷ μὲν καὶ οὗτοι χρεώμενοι, ἀτὰρ ἑσσόν γε τῶν πρότερον λεχθέντων. κατήκουσι δὲ ἐπὶ ποταμὸν μέγαν, τῷ οὖνομα Τρίτων 20 ἐστί. ἐκδιδοῖ δὲ οὗτος ἐς λίμνην μεγάλην Τριτωνίδα. ἐν δὲ αὐτῇ νῆσος ἐνι, τῇ οὖνομα Φλά. ταύτην δὲ τὴν νῆσον Λακεδαιμονίοισι φασι λόγιον εἶναι κτίσαι.

Jason and the Argo in lake Tritonis.

CLXXIX. Ἔστι δὲ καὶ ὅδε λόγος λεγόμενος,
 Ἰήσωνα, ἐπεὶ τε οἱ ἐξεργάσθη ὑπὸ τῷ Πηλίῳ ἢ
 Ἀργῶ, ἐσθέμενον ἐς αὐτὴν ἄλλην τε ἑκατόμβην καὶ
 δὴ καὶ τρίποδα χάλκεον περιπλώειν Πελοπόννησον,
 5 βουλόμενον ἐς Δελφοὺς ἀπικέσθαι. καὶ μιν ὥς
 πλέοντα γενέσθαι κατὰ Μαλέην, ὑπολαβεῖν ἄνεμον
 βορέην καὶ ἀποφέρειν πρὸς τὴν Λιβύην· πρὶν δὲ
 κατιδέσθαι γῆν ἐν τοῖσι βράχεσι γενέσθαι λίμνης
 τῆς Τριτωνίδος. καὶ οἱ ἀπορέοντι τὴν ἐξαγωγὴν
 10 λόγος ἐστὶ φανῆναι Τρίτωνα, καὶ κελεύειν τὸν Ἰήσωνα
 ἑωυτῷ δοῦναι τὸν τρίποδα, φάμενόν σφι καὶ τὸν
 πόρον δέξειν καὶ ἀπήμονας ἀποστελέειν. πειθομένου
 δὲ τοῦ Ἰήσονος οὕτω δὴ τὸν τε διέκπλοον τῶν βρα-
 χέων δεικνύναι τὸν Τρίτωνα σφι, καὶ τὸν τρίποδα
 15 θεῖναι ἐν τῷ ἑωυτοῦ ἱρῷ ἐπιθεσπίσαντά τε τῷ τρίποδι
 καὶ τοῖσι σὺν Ἰήσωνι σημήναντα τὸν πάντα λόγον,
 ὥς ἐπεὰν τὸν τρίποδα κομίσηται τῶν τις ἐγγόνων
 τῶν ἐν τῇ Ἀργοῖ συμπλεόντων, τότε ἑκατὸν πόλιας
 οἰκῆσαι περὶ τὴν Τριτωνίδα λίμνην Ἑλληνίδας πᾶσαν
 20 εἶναι ἀνάγκην. ταῦτα ἀκούσαντας τοὺς ἐπιχωρίους
 τῶν Λιβύων κρύψαι τὸν τρίποδα.

The Auseans. The fighting maidens.

CLXXX. Τούτων δὲ ἔχονται τῶν Μαχλύων
 Αὐσέες. οὗτοι δὲ καὶ οἱ Μάχλυες πέριξ τὴν
 Τριτωνίδα λίμνην οἰκέουσι, τὸ μέσον δὲ σφι οὐρίζει
 25 ὁ Τρίτων. καὶ οἱ μὲν Μάχλυες τὰ ὀπίσω κομέουσι
 τῆς κεφαλῆς, οἱ δὲ Αὐσέες τὰ ἔμπροσθε. ὀρτῇ δὲ

ἐνιαυσίῃ Ἀθηναίης αἱ παρθένοι αὐτῶν δίχα διαστᾶσαι
 μάχονται πρὸς ἀλλήλας λίθοισί τε καὶ ξύλοισι, τῇ
 αὐτιγενεῖ θεῷ λέγουσαι τὰ πάτρια ἀποτελέειν, τὴν
 Ἀθηναίην καλέομεν. τὰς δὲ ἀποθνησκούσας τῶν
 παρθένων ἐκ τῶν τρωμάτων ψευδοπαρθένους καλέ- 5
 ούσι. πρὶν δ' ἀνεῖναι αὐτὰς μάχεσθαι τῆδε ποιεῦσι·
 κοινῇ παρθένον τὴν καλλιστεύουσαν ἐκάστοτε κοσ-
 μήσαντες κυνέη τε Κορινθίῃ καὶ πανοπλίῃ Ἑλληνικῇ
 καὶ ἐπ' ἄρμα ἀναβιβάσαντες περιάγουσι τὴν λίμνην
 κύκλῳ. ὅτέοισι δὲ τὸ πάλαι ἐκόσμεον τὰς παρθένους 10
 πρὶν ἢ σφι Ἑλληνας παροικισθῆναι, οὐκ ἔχω εἶπαι,
 δοκέω δ' ὦν Αἰγυπτίοισι ὅπλοισι κοσμέεσθαι αὐτάς·
 ἀπὸ γὰρ Αἰγύπτου καὶ τὴν ἀσπίδα καὶ τὸ κράνος
 φημὶ ἀπῆχθαι ἐς τοὺς Ἑλληνας. τὴν δὲ Ἀθηναίην
 φασὶ Ποσειδέωνος εἶναι θυγατέρα καὶ τῆς Τριτωνίδος 15
 λίμνης, καὶ μιν μεμφθεῖσάν τι τῷ πατρὶ δοῦναι
 ἑωυτὴν τῷ Διὶ, τὸν δὲ Δία ἑωυτοῦ μιν ποιήσασθαι
 θυγατέρα.

*The Libyan deserts. The Ammonians, the temple of Zeus,
 and the Salt Spring.*

CLXXXI. Οὗτοι μὲν οἱ παραθαλάσσιοι τῶν
 νομάδων Λιβύων εἰρέαται, ὑπὲρ δὲ τούτων ἐς μεσό- 20
 γαιαν ἡ θηριώδης ἐστὶ Λιβύη, ὑπὲρ δὲ τῆς θηριώδους
 ὀφρύνῃ ψάμμου κατήκει, παρατείνουσα ἀπὸ Θηβέων
 τῶν Αἰγυπτίων ἐπὶ Ἡρακλέας στήλας. ἐν δὲ τῇ
 ὀφρύνῃ ταύτῃ μάλιστα διὰ δέκα ἡμερέων ὁδοῦ ἄλός
 ἐστι τρύφεια κατὰ χόνδρους μεγάλους ἐν κολωνοῖσι, 25
 καὶ ἐν κορυφῇσι ἐκάστου τοῦ κολωνοῦ ἀνακοντίζει

ἐκ μέσου τοῦ ἁλὸς ὕδωρ ψυχρὸν καὶ γλυκὺ, περὶ δὲ αὐτὸ ἄνθρωποι οἰκέουσι ἔσχατοι πρὸς τῆς ἐρήμου καὶ ὑπὲρ τῆς θηριώδεος, πρῶτοι μὲν ἀπὸ Θηβέων διὰ δέκα ἡμερέων ὁδοῦ Ἀμμώνιοι, ἔχοντες τὸ ἱρὸν ἀπὸ
 5 τοῦ Θηβαιέος Διὸς· καὶ γὰρ τὸ ἐν Θήβησι, ὡς καὶ πρότερον εἴρηται μοι, κριοπρόσωπον τοῦ Διὸς τῷγαλμά ἐστι. τυγχάνει δὲ καὶ ἄλλο σφι ὕδωρ κρηναῖον ἐὼν, τὸ τὸν μὲν ὄρθρον γίνεται χλιαρὸν, ἀγορῆς δὲ πληθυνούσης ψυχρότερον· μεσαμβρίῃ τέ
 10 ἐστι, καὶ τὸ κάρτα γίνεται ψυχρὸν, τηνικαῦτα δὲ ἄρδουσι τοὺς κήπους· ἀποκλινομένης δὲ τῆς ἡμέρης ὑπίεται τοῦ ψυχροῦ, ἐς ὃ δύεται τὸ ὁ ἥλιος καὶ τὸ ὕδωρ γίνεται χλιαρόν· ἐπὶ δὲ μᾶλλον ἰὼν ἐς τὸ θερμὸν ἐς μέσας νύκτας πελάζει, τηνικαῦτα δὲ ζέει
 15 ἀμβολάδην· παρέρχονται τε μέσαι νύκτες καὶ ψύχεται μέχρι ἐς ἡῶ. ἐπὶ κλησιν δὲ αὕτη ἡ κρήνη καλέεται ἡλίου.

Augila, and its date-palms.

CLXXXII. Μετὰ δὲ Ἀμμωνίους, διὰ τῆς ὁφρύης τῆς ψάμμου δι' ἄλλων δέκα ἡμερέων ὁδοῦ, κολωνός
 20 τε ἁλὸς ἐστι ὁμοῖος τῷ Ἀμμωνίῳ καὶ ὕδωρ, καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι· τῷ δὲ χώρῳ τούτῳ οὖνομα Λῦγιλά ἐστι. ἐς τοῦτον τὸν χώρον οἱ Νασαμῶνες ὀπωριεῦντες τοὺς φοίνικας φοιτέουσι.

*The Garamantians and Troglodytes, and
 a strange breed of Oxen.*

CLXXXIII. Ἀπὸ δὲ Λύγιλων διὰ δέκα ἡμερέων
 25 ἄλλων ὁδοῦ ἕτερος ἁλὸς κολωνός καὶ ὕδωρ καὶ φοί-

νικες καρποφόροι πολλοὶ, κατὰ περ καὶ ἐν τοῖσι ἑτέ-
 ροισι, καὶ ἄνθρωποι οἰκέουσι ἐν αὐτῷ, τοῖσι οὖνομα
 Γαράμαντές ἐστι, ἔθνος μέγα ἰσχυρῶς, οἷ ἐπὶ τὸν
 ἄλα γῆν ἐπιφορέοντες οὕτω σπείρουσι. συντομώτατον
 δ' ἐστὶ ἐς τοὺς Λωτοφάγους, ἐκ τῶν τριήκοντα ἡμερέων 5
 ἐς αὐτοὺς ὁδός ἐστι, ἐν τοῖσι καὶ οἱ ὀπισθονόμοι βόες
 γίνονται. ὀπισθονόμοι δὲ διὰ τόδε εἰσὶ· τὰ κέρα
 ἔχουσι κεκυφῶτα ἐς τὸ ἔμπροσθε. διὰ τοῦτο ὀπισω
 ἀναχωρέοντες νέμονται· ἐς γὰρ τὸ ἔμπροσθε οὐκ
 οἰοί τέ εἰσι προεμβαλλόντων ἐς τὴν γῆν τῶν κερέων. 10
 ἄλλο δὲ οὐδὲν διαφέρουσι τῶν ἄλλων βοῶν, ὅτι μὴ
 τοῦτο καὶ τὸ δέρμα ἐς παχύτητά τε καὶ τρίψιν. οἱ
 Γαράμαντες δὲ οὗτοι τοὺς τρωγλοδύτας Αἰθίοπας
 θηρεύουσι τοῖσι τεθρίπποισι. οἱ γὰρ τρωγλοδύται
 Αἰθίοπες πόδας τάχιστοι ἀνθρώπων πάντων εἰσὶ, 15
 τῶν ἡμεῖς πέρι λόγους ἀποφερομένους ἀκούομεν.
 σιτέονται δὲ οἱ τρωγλοδύται ὄφεις καὶ σαύρας καὶ τὰ
 τοιαῦτα τῶν ἐρπετῶν· γλῶσσαν δὲ οὐδεμιῇ ἄλλῃ
 παρομοίην νενομίκασι, ἀλλὰ τετρίγασιν κατὰ περ αἱ
 νυκτερίδες.

20

*The Atarantians, who have no names, and who
 curse the Sun. The Atlantes.*

CLXXXIV. Ἀπὸ δὲ Γαραμάντων δι' ἄλλων
 δέκα ἡμερέων ὁδοῦ ἄλλος ἄλός τε κολωνὸς καὶ ὕδωρ,
 καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι, τοῖσι οὖνομά ἐστι
 Ἀτάραντες, οἱ ἀνώνυμοί εἰσι μοῦνοι ἀνθρώπων τῶν
 ἡμεῖς ἴδμεν· ἀλέσι μὲν γάρ σφί ἐστι Ἀτάραντες 25
 οὖνομα, ἐνὶ δὲ ἐκάστῳ αὐτῶν οὖνομα οὐδὲν κέεται.
 οὗτοι τῷ ἡλίῳ ὑπερβάλλοντι καταρέονται καὶ πρὸς

τούτοισι πάντα τὰ αἰσχρὰ λοιδορέονται, ὅτι σφέας
καίων ἐπιτρίβει, αὐτοὺς τε τοὺς ἀνθρώπους καὶ τὴν
χώρην αὐτῶν. μετὰ δὲ δι' ἄλλων δέκα ἡμερέων ὁδοῦ
ἄλλος κολωνὸς ἀλὸς καὶ ὕδωρ, καὶ ἄνθρωποι περὶ
5 αὐτὸν οἰκέουσι. ἔχεται δὲ τοῦ ἀλὸς τούτου ὄρος,
τῷ οὐνομά ἐστι Ἄτλας. ἔστι δὲ στεινὸν καὶ κυκλο-
τερὲς πάντη, ὑψηλὸν δὲ οὕτω δὴ τι λέγεται ὥς τὰς
κορυφὰς αὐτοῦ οὐκ οἶά τε εἶναι ἰδέσθαι. οὐδέποτε
γὰρ αὐτὰς ἀπολείπειν νέφεα οὔτε θέρεος οὔτε χει-
10 μῶνος· τούτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ
ἐπιχώριοι εἶναι. ἐπὶ τούτου τοῦ ὄρεος οἱ ἄνθρωποι
οὔτοι ἐπώνυμοι ἐγένοντο· καλέονται γὰρ δὴ Ἀτλαν-
τες. λέγονται δὲ οὔτε ἔμψυχον οὐδὲν σιτέεσθαι οὔτε
ἐνύπνια ὁρᾶν.

The Salt-houses in the Great Desert.

15 CLXXXV. Μέχρι μὲν δὴ τῶν Ἀτλάντων τού-
των ἔχω τὰ οὐνόματα τῶν ἐν τῇ ὀφρύνῃ κατοικημένων
καταλέξει, τὸ δ' ἀπὸ τούτων οὐκέτι. διήκει δ' ὧν ἡ
ὀφρὺν μέχρι Ἡρακλέων στηλέων καὶ τοῦ ἔξω τουτέων.
ἔστι δὲ ἀλὸς τε μέταλλον ἐν αὐτῇ διὰ δέκα ἡμερέων
20 ὁδοῦ καὶ ἄνθρωποι οἰκέοντες. τὰ δὲ οἰκία τούτοισι
πᾶσι ἐκ τῶν ἀλίνων χόνδρων οἰκοδομέαται. ταῦτα
γὰρ ἤδη τῆς Λιβύης ἄνομβρά ἐστι· οὐ γὰρ ἂν
ἡδυέατο μένειν οἱ τοῖχοι ἔοντες ἄλινοι, εἰ ἦε. ὁ δὲ
ἄλς αὐτόθι καὶ λευκὸς καὶ πορφύρεος τὸ εἶδος ὀρύσ-
25 σεται. ὑπὲρ δὲ τῆς ὀφρύνης ταύτης, τὸ πρὸς νότον
καὶ μεσόγαιαν τῆς Λιβύης, ἔρημος καὶ ἄνυδρος καὶ
ἄθηρος καὶ ἄνομβρος καὶ ἄξυλὸς ἐστι ἡ χώρα, καὶ
ἰκμάδος ἐστὶ ἐν αὐτῇ οὐδέν.

These are all wandering tribes, who drink milk and feed on flesh of all animals except the cow and swine.

CLXXXVI. Οὕτω μὲν μέχρι τῆς Τριτωνίδος λίμνης ἀπ' Αἰγύπτου νομάδες εἰσὶ κρεοφάγοι τε καὶ γαλακτοπόται Λίβυες, καὶ θηλέων τε βοῶν οὔτι γενομένοι, διότι περ οὐδὲ Αἰγύπτιοι, καὶ ὅς οὐ τρέφοντες. βοῶν μὲν νυν θηλέων οὐδ' αἱ Κυρηναίων 5 γυναῖκες δικαιεῦσι πατέεσθαι διὰ τὴν ἐν Αἰγύπτῳ Ἰσιν, ἀλλὰ καὶ νηστηΐας αὐτῇ καὶ ὀρτὰς ἐπιτελέουσιν, αἱ δὲ τῶν Βαρκαίων γυναῖκες οὐδὲ ὑῶν πρὸς τῇσι βουσι γεύονται.

West of lake Tritonis the tribes are not nomads. The nomads all scorch the tops of their children's heads with wool.

CLXXXVII. Ταῦτα μὲν δὴ οὕτω ἔχει, τὸ δὲ 10 πρὸς ἐσπέρης τῆς Τριτωνίδος λίμνης οὐκέτι νομάδες εἰσὶ Λίβυες, οὐδὲ νόμοισι τοῖσι αὐτοῖσι χρεώμενοι, οὐδὲ κατὰ τὰ παιδιά ποιεῦντες οἷόν τι καὶ οἱ νομάδες ἐώθασιν ποιεῖν. οἱ γὰρ δὴ τῶν Λιβύων νομάδες, εἰ μὲν πάντες, οὐκ ἔχω ἰτρεκέως τοῦτο εἶπαι, ποιεῦσιν 15 δὲ αὐτῶν συχνοὶ τοιάδε· τῶν παιδίῳ τῶν σφετέρων, ἐπεὰν τετραέτεα γένηται, οἷσπῃ προβάτων καίουσιν τὰς ἐν τῇσι κορυφῇσι φλέβας, μετεξέτεροι δὲ αὐτῶν τὰς ἐν τοῖσι κροτάφοισι τοῦδε εἵνεκεν, ὥς μή σφεας ἐς τὸν πάντα χρόνον καταρρέον φλέγμα ἐκ τῆς 20 κεφαλῆς δηλῆται. καὶ διὰ τοῦτο σφέας λέγουσιν εἶναι ὑγιηροτάτους. εἰσὶ γὰρ ὡς ἀληθέως οἱ Λίβυες ἀνθρώπων πάντων ὑγιηρότατοι τῶν ἡμεῖς ἴδμεν· εἰ

μὲν διὰ τοῦτο, οὐκ ἔχω ἀτρεκέως εἶπαι, ὑγιηρότατοι
 δ' ὦν εἰσί. ἦν δὲ καίουσιν τὰ παιδία σπασμὸς
 ἐπιγένηται, ἐξεύρηται σφι ἄκος· τράγου γὰρ οὖρον
 ἐπισπείσαντες ῥύονται σφρα. λέγω δὲ τὰ λέγουσι
 5 αὐτοὶ Λίβυες.

The sacrificial rites of the Libyans.

CLXXXVIII. Θυσίαι δὲ τοῖσι νομάσι εἰσὶ
 αἶδε· ἐπεὰν τοῦ ὠτὸς ἀπάρξωνται τοῦ κτήνεος,
 ῥιπτεύουσι ὑπὲρ τὸν δόμον, τοῦτο δὲ ποιήσαντες
 ἀποστρέφουσι τὸν αὐχένα αὐτοῦ. θύουσι δὲ ἡλίῳ
 10 καὶ σελήνῃ μούνοισι. τούτοις μὲν νυν πάντες
 Λίβυες θύουσι, ἀτὰρ οἱ περὶ τὴν Τριτωνίδα λίμνην
 νέμουντες τῇ Ἀθηναίῃ μάλιστα, μετὰ δὲ τῷ Τρίτῳ
 καὶ τῷ Ποσειδέωνι.

The dress of Libyan women.

CLXXXIX. Τὴν δὲ ἄρα ἐσθήτα καὶ τὰς αἰγίδας
 15 τῶν ἀγαλμάτων τῆς Ἀθηναίης ἐκ τῶν Λιβυσσέων
 ἐποιήσαντο οἱ Ἕλληνες· πλὴν γὰρ ἢ ὅτι σκυτίνη
 ἢ ἐσθῆς τῶν Λιβυσσέων ἐστὶ καὶ οἱ θύσανοι οἱ ἐκ
 τῶν αἰγίδων αὐτῇσι οὐκ ὄφίης εἰσι, ἀλλὰ ἱμάντινοι,
 τὰ δὲ ἄλλα πάντα κατὰ τούτῳ ἑσταλται. καὶ δὴ
 20 καὶ τὸ οὖνομα κατηγορεῖ, ὅτι ἐκ Λιβύης ἦκει ἢ
 στολὴ τῶν Παλλαδίων· αἰγέας γὰρ περιβάλλονται
 ψιλὰς περὶ τὴν ἐσθήτα θυσανωτὰς αἱ Λίβυσσαι,
 κεχριμένας ἐρευθεδιάνω, ἐκ δὲ τῶν αἰγέων τούτων
 αἰγίδας οἱ Ἕλληνες μετουνόμασαν. δοκέει δ' ἔμοιγε
 25 καὶ ἡ ὀλολυγὴ ἐπὶ ἱροῖσι ἐνθαῦτα πρῶτον γενέσθαι·

κάρτα γὰρ ταύτῃ χρέωνται καλῶς αἱ Λίβυσσαι.
καὶ τέσσαρας ἵππους συζευγνύουσι παρὰ Λιβύων οἱ
Ἕλληνες μεμαθήκασι.

*The modes of burial. Peculiarity of the Nasamonian
burials and houses.*

CXC. Θάπτουσι δὲ τοὺς ἀποθνήσκοντας οἱ νο-
μάδες κατὰ περ οἱ Ἕλληνες, πλὴν Νασαμώνων· 5
οὔτοι δὲ κατημενους θάπτουσι, φυλάσσοντες, ἐπεὰν
ἀπιῇ τὴν ψυχὴν, ὅπως μιν κατίσουσι μηδὲ ὕπτιος
ἀποθανέεται. οἰκήματα δὲ σύμπληκτα ἐξ ἀνθερίκων
ἐνερμένων περὶ σχοίνους ἐστὶ, καὶ ταῦτα περιφορητά.
νόμοισι μὲν τοιούτοισι οὔτοι χρέωνται. 10

*The Maxyans west of the river Triton.
The forests and wild beasts.*

CXCI. Τὸ δὲ πρὸς ἐσπέρης τοῦ Τρίτωνος ποτα-
μοῦ Λύσέων ἔχονται ἀροτῆρες ἤδη Λίβυες καὶ οἰκίας
νομίζοντες ἐκτῆσθαι, τοῖσι οὖνομα κέεται Μάξυες,
οἱ τὰ ἐπὶ δεξιὰ τῶν κεφαλέων κομέουσι, τὰ δ' ἐπ'
ἀριστερὰ κείρουσι, τὸ δὲ σῶμα μίλτῳ χρίονται. φασὶ 15
δὲ οὔτοι εἶναι τῶν ἐκ Τροίης ἀνδρῶν. ἡ δὲ χώρα
αὕτη τε καὶ ἡ λοιπὴ τῆς Λιβύης ἡ πρὸς ἐσπέρην
πολλῷ θηριωδεστέρα τε καὶ δασυτέρα ἐστὶ τῆς τῶν
νομάδων χώρας. ἡ μὲν γὰρ δὴ πρὸς τὴν ἡῶ τῆς
Λιβύης, τὴν οἱ νομάδες νέμουσι, ἐστὶ ταπεινὴ τε καὶ 20
ψαμμώδης μέχρι τοῦ Τρίτωνος ποταμοῦ, ἡ δὲ ἀπὸ
τούτου τὸ πρὸς ἐσπέρης, ἡ τῶν ἀροτήρων, ὀρεινὴ τε
κάρτα καὶ δασεία καὶ θηριώδης. καὶ γὰρ οἱ ὄφεις οἱ

ὑπερμεγάθες καὶ οἱ λέοντες κατὰ τούτους εἰσὶ καὶ
οἱ ἐλέφαντές τε καὶ ἄρκτοι καὶ ἀσπίδες τε καὶ ὄνοι οἱ
τὰ κέρα ἔχοντες καὶ οἱ κυνοκέφαλοι καὶ οἱ ἀκέφαλοι
οἱ ἐν τοῖσι στήθεσι τοὺς ὀφθαλμοὺς ἔχοντες, ὡς δὴ
5 λέγονται γε ὑπὸ Λιβύων, καὶ οἱ ἄγριοι ἄνδρες καὶ
γυναῖκες ἄγριαι καὶ ἄλλα πλήθει πολλὰ θηρία ἀκατά-
ψευστα.

The various species of animals found in the forests.

CXCII. Κατὰ τοὺς νομάδας δέ ἐστι τούτων
οὐδὲν, ἀλλ' ἄλλα τοιάδε, πύγαργοι καὶ ζορκάδες καὶ
10 βουβάλιες καὶ ὄνοι, οὐκ οἱ τὰ κέρα ἔχοντες, ἀλλὰ
ἄλλοι ἄποτοι (οὐ γὰρ δὴ πίνουσι), καὶ ὄρυες, τῶν τὰ
κέρα τοῖσι φοίνιξι οἱ πήχες ποιεῦνται (μέγαθος δὲ
τὸ θηρίον τοῦτο κατὰ βοῦν ἐστί), καὶ βασσάρια καὶ
ῥαῖναι καὶ ὕστριχες καὶ κριοὶ ἄγριοι καὶ δίκτυες καὶ
15 θῶες καὶ πάνθηρες καὶ βόρυες, καὶ κροκόδειλοι ὅσον
τε τριπήχες χερσαῖοι, τῇσι σαύρησι ἐμφερέστατοι,
καὶ στρουθοὶ κατάγαιοι καὶ ὄφεις σμικροὶ, κέρας ἐν
ἑκαστος ἔχοντες. ταῦτά τε δὴ αὐτόθι ἐστὶ θηρία,
καὶ τὰ περ τῇ ἄλλῃ, πλὴν ἐλάφου τε καὶ ὕδρ' ἀγρίου·
20 ἔλαφος δὲ καὶ ὕδρ' ἄγριος ἐν Λιβύῃ πάμπαν οὐκ ἐστί.
μυῶν δὲ γένη αὐτόθι ἐστί· οἱ μὲν δίποδες
καλέονται, οἱ δὲ ζεγέριες (τὸ δὲ οὖνομα τοῦτο ἐστί
μὲν Λιβυκόν, δύναται δὲ κατ' Ἑλλάδα γλῶσσαν
βουνοί), οἱ δὲ ἐχινέες. εἰσὶ δὲ καὶ γαλέαι ἐν τῷ
25 σιλφίῳ γινόμεναι, τῇσι Ταρτησίσῃσι ὁμοιόταται.
τοσαῦτα μὲν νυν θηρία ἢ τῶν νομάδων Λιβύων γῇ
ἔχει, ὅσον ἡμεῖς ἱστοροέοντες ἐπὶ μακρότατοι οἰοί τε
ἐγενόμεθα ἐξικέσθαι.

*The Zavekians and Gyzantians. Bees
and artificial honey.*

CXCIII. Μαξύων δὲ Λιβύων Ζαύηκες ἔχονται, τοῖσι αἱ γυναῖκες ἡνιοχεῦσι τὰ ἄρματα ἐς τὸν πόλεμον. CXCIV. Τούτων δὲ Γύζαντες ἔχονται, ἐν τοῖσι μέλι πολλὸν μὲν μέλισσαι κατεργάζονται, πολλῷ δ' ἔτι πλεόν λέγεται δημιουργοὺς ἄνδρας 5 ποιεῖν. μιλτοῦνται δ' ὧν πάντες οὗτοι καὶ πιθηκοφαγέουσι· οἱ δὲ σφι ἄφθονοι ὅσοι ἐν τοῖσι ὕρεσι γίνονται.

*The Island of Cyraunis, its vines, olives,
gold dust and pitch.*

CXCV. Κατὰ τούτους δὲ λέγουσι Καρχηδόνιοι κέεσθαι νῆσον, τῇ οὐνομα εἶναι Κύραυνιν, μῆκος μὲν 10 διηκοσίων σταδίων, πλάτος δὲ στερινήν, διαβατὸν ἐκ τῆς ἡπείρου, ἐλαιέων τε μεστήν καὶ ἀμπέλων. λίμνην δὲ ἐν αὐτῇ εἶναι, ἐκ τῆς αἱ παρθένοι τῶν ἐπιχωρίων πτεροῖσι ὀρνίθων κεχριμένοισι πίσση ἐκ τῆς ἰλῦος ψῆγμα ἀναφέρουσι χρυσοῦ. ταῦτα εἰ μὲν 15 ἐστὶ ἀληθές, οὐκ οἶδα, τὰ δὲ λέγεται γράφω. εἴη δ' ἂν πᾶν, ὅκου καὶ ἐν Ζακύνθῳ ἐκ λίμνης καὶ ὕδατος πίσσαν ἀναφερομένην αὐτὸς ἐγὼ ὤρεον· εἰσὶ μὲν καὶ πλεῦνες αἱ λίμναι αὐτόθι, ἢ δ' ὧν μεγίστη αὐτέων ἐβδομήκοντα ποδῶν πάντη, βάθος δὲ διόργυιός ἐστι· 20 ἐς ταύτην κοντὸν κατιεῖσι ἐπ' ἄκρῳ μυρσίνην προσδήσαντες, καὶ ἔπειτεν ἀναφέρουσι τῇ μυρσίνῃ πίσσαν,

ὁδὸν μὲν ἔχουσιν ἀσφάλτου, τὰ δ' ἄλλα τῆς
 Πιερικῆς πίσεως ἀμείνω· ἐσχέουσι δὲ ἐς λάκκον
 ὀρωρυγμένον ἀγχοῦ τῆς λίμνης· ἐπεὰν δὲ ἀθροίσωσι
 συχνήν, οὕτω ἐς τοὺς ἀμφορέας ἐκ τοῦ λάκκου
 5 καταχέουσι. ὅ τι δ' ἂν ἐσπέσῃ ἐς τὴν λίμνην, ὑπὸ
 γῆν ἰὸν ἀναφαίνεται ἐν τῇ θαλάσσῃ, ἣ δὲ ἀπέχει ὡς
 τέσσερα στάδια ἀπὸ τῆς λίμνης. οὕτω ὦν καὶ τὰ
 ἀπὸ τῆς νήσου τῆς ἐπὶ Λιβύῃ κειμένης οἰκότα ἐστὶ
 ἀληθείη.

The Carthaginian trade with West Africa.

10 CXCVI. Λέγουσι δὲ καὶ τάδε Καρχηδόνιοι,
 εἶναι τῆς Λιβύης χώρόν τε καὶ ἀνθρώπους ἔξω
 Ἑρακλέων στηλέων κατοικημένους, ἐς τοὺς ἐπεὰν
 ἀπίκωνται καὶ ἐξέλωνται τὰ φορτία, θέντες αὐτὰ
 ἐπεξῆς παρὰ τὴν κυματωγὴν, ἐσβάντες ἐς τὰ πλοῖα
 15 τύφειν καπνόν· τοὺς δ' ἐπιχωρίους ἰδομένους τὸν
 καπνὸν ἰέναι ἐπὶ τὴν θάλασσαν, καὶ ἔπειτεν ἀντὶ
 τῶν φορτίων χρυσὸν τιθέναι καὶ ἐξαναχωρεῖν πρόσω
 ἀπὸ τῶν φορτίων. τοὺς δὲ Καρχηδονίους ἐκβάντας
 σκέπτεσθαι, καὶ ἦν μὲν φαίνεται σφι ἄξιος ὁ χρυσὸς
 20 τῶν φορτίων, ἀνελόμενοι ἀπαλλάσσονται, ἦν δὲ μὴ
 ἄξιος, ἐσβάντες ὀπίσω ἐς τὰ πλοῖα κατέαται, οἱ δὲ
 προσελθόντες ἄλλον πρὸς ὧν ἔθηκαν χρυσόν, ἐς οὗ
 ἂν πείθωσι. ἀδικεῖν δὲ οὐδετέρους· οὔτε γὰρ αὐτοὺς
 τοῦ χρυσοῦ ἄπτεσθαι, πρὶν ἂν σφι ἀπισωθῇ τῇ ἀξίῃ
 25 τῶν φορτίων, οὔτ' ἐκείνους τῶν φορτίων ἄπτεσθαι
 πρότερον, ἢ αὐτοὶ τὸ χρυσίον λάβωσι.

The Natives of this great district are (1) Libyans, (2) Ethiopians. The immigrants are (1) Phoenicians, (2) Greeks.

CXCVII. Οὗτοι μὲν εἰσι τοὺς ἡμεῖς ἔχομεν Λιβύων οὐνομάσαι· καὶ τούτων οἱ πολλοὶ βασιλέος τοῦ Μήδων οὔτε τι νῦν οὔτε τότε ἐφρόντιζον οὐδέν. τοσόνδε δὲ ἔτι ἔχω εἰπεῖν περὶ τῆς χώρας ταύτης, ὅτι τέσσερα ἔθνεα νέμεται αὐτὴν καὶ οὐ πλέω 5 τούτων, ὅσον ἡμεῖς ἴδμεν, καὶ τὰ μὲν δύο αὐτόχθονα τῶν ἐθνέων, τὰ δὲ δύο οὐ, Λίβυες μὲν καὶ Αἰθίοπες αὐτόχθονες, οἱ μὲν τὰ πρὸς βορέεω, οἱ δὲ τὰ πρὸς νότου τῆς Λιβύης οἰκέοντες, Φοίνικες δὲ καὶ Ἕλληνες ἐπήλυδες.

10

Comparison of Libya with Asia and Europe.

CXCVIII. Δοκέει δέ μοι οὐδ' ἀρετὴν εἶναι τις ἢ Λιβύῃ σπουδαίῃ ὥστε ἢ Ἀσίῃ ἢ Εὐρώπῃ παραβληθῆναι, πλὴν Κίνυπος μούνης· τὸ γὰρ δι' αὐτὸ οὐνομα ἢ γῆ τῷ ποταμῷ ἔχει. αὕτη δὲ ὁμοίῃ τῇ ἀρίστη γεῶν Δήμητρος καρπὸν ἐκφέρειν, οὐδὲ οἶκε 15 οὐδὲν τῇ ἄλλῃ Λιβύῃ· μελάγγαιός τε γάρ ἐστι καὶ ἔπυδρος πίδαξι, καὶ οὔτε αὐχμοῦ φροντίζουσα οὐδὲν οὔτε ὄμβρον πλέω πιοῦσα δεδήληται· ὕεται γὰρ δι' ταῦτα τῆς Λιβύης· τῶν δὲ ἐκφορίων τοῦ καρποῦ ταῦτ' ἀμέτρα τῇ Βαβυλωνίῃ γῇ κατίσταται. ἀγαθὴ 20 δὲ γῆ καὶ τὴν Εὐεσπερίται νέμονται· ἐπ' ἑκατοστὰ γὰρ. ἐπεὰν αὕτη ἐωυτῆς ἄριστα ἐνείκη, ἐκφέρει, ἢ δὲ ἐν τῇ Κίνυπι ἐπὶ τριηκόσια.

The successive harvests in Cyrenaica.

CXCIX. Ἐχει δὲ καὶ ἡ Κυρηναίη χώρα, ἐοῦσα
 ὑψηλοτάτη ταύτης τῆς Λιβύης, τὴν οἱ νομάδες
 νέμονται, τρεῖς ὥρας ἐν ἐωυτῇ ἀξίας θώματος. πρῶτα
 μὲν γὰρ τὰ παραθαλάσσια [τῶν καρπῶν] ὀργᾶ
 5 ἀμᾶσθαί τε καὶ τρυγᾶσθαι· τούτων τε δὴ συγκεκομι-
 σμένων τὰ ὑπὲρ τῶν θαλασσιδίων χώρων τὰ μέσα
 ὀργᾶ συγκομίζεσθαι, τὰ βουνοὺς καλέουσι· συγ-
 κεκόμισται τε οὗτος ὁ μέσος καρπὸς καὶ ὁ ἐν τῇ
 κατυπερτάτῃ τῆς γῆς πεπαίνεται τε καὶ ὀργᾶ, ὥστε
 10 ἐκπέποταί τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς
 καὶ ὁ τελευταῖος συμπαραγίνεται. οὕτω ἐπ' ὀκτῶ
 μῆνας Κυρηναίους ὁπώρα ἐπέχει. ταῦτα μὲν νυν
 ἐπὶ τοσοῦτον εἰρήσθω.

*The siege of Barca by the Persian army
 sent to aid Pheretime.*

CC. Οἱ δὲ Φερετίμης τιμωροὶ Πέρσαι ἐπέιτε ἐκ
 15 τῆς Αἰγύπτου σταλέντες ὑπὸ τοῦ Ἀρυάνδεω ἀπίκατο
 ἐς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελ-
 λόμενοι ἐκδιδόναι τοὺς αἰτίους τοῦ φόνου τοῦ
 Ἀρκεσίλεω· τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον,
 οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὲ ἐπολιόρκεον
 20 τὴν Βάρκην ἐπὶ μῆνας ἐννέα, ὀρύσσοντές τε ὀρύγματα
 ὑπόγαια φέροντα ἐς τὸ τεῖχος, καὶ προσβολὰς
 καρτερὰς ποιεύμενοι. τὰ μὲν νυν ὀρύγματα ἀνὴρ
 χαλκεὺς ἀνεῦρε ἐπιχάλκῳ ἀσπίδι, ὧδε ἐπιφρασθεῖς·
 περιφέρων αὐτὴν ἐντὸς τοῦ τεύχεος προσίσχε πρὸς

τὸ δάπεδον τῆς πόλιος. τὰ μὲν δὴ ἄλλα ἔσκε κωφὰ, πρὸς τὰ προσίσχε, κατὰ δὲ τὰ ὀρυσσόμενα ἠχέεσκε ὁ χαλκὸς τῆς ἀσπίδος. ἀντορύσσοντες δ' ἂν ταύτῃ οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωρυχέοντας. τοῦτο μὲν δὴ οὕτω ἐξευρέθη, τὰς δὲ προσβολὰς 5 ἀπεκρούοντο οἱ Βαρκαῖοι.

Barca taken by a ruse of Amasis the Persian leader.

CCI. Χρόνον δὲ διῆ πολλὸν τριβομένων καὶ πιπτόντων ἀμφοτέρων πολλῶν, καὶ οὐκ ἔσσον τῶν Περσέων, Ἀμασις ὁ στρατηγὸς τοῦ πεζοῦ μηχανᾶται τοιάδε· μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ 10 ἰσχυρὸν οὐκ αἰρετοὶ εἶεν, δόλῳ δὲ αἰρετοὶ, ποιεῖ τοιάδε· νυκτὸς τάφρον ὀρύξας εὐρέαν ἐπέτεινε ξύλα ἀσθενέα ὑπὲρ αὐτῆς, κατύπερθε δὲ ἐπιπολῆς τῶν ξύλων χοῦν γῆς ἐπεφόρησε, ποιέων τῇ ἄλλῃ γῇ ἰσόπεδον. ἅμα ἡμέρῃ δὲ ἐς λόγους προεκαλέετο 15 τοὺς Βαρκαίους. οἱ δὲ ἀσπαστῶς ὑπήκουσαι, ἐς ὃ σφι ἔαδε ὁμολογίῃ χρήσασθαι. τὴν δὲ ὁμολογίην ἐποιεῦντο τοιήνδε τινὰ, ἐπὶ τῆς κρυπτῆς τάφρου τάμνοντες ὄρκια, ἔστ' ἂν ἡ γῇ αὕτη οὕτω ἔχη, μένειν τὸ ὄρκιον κατὰ χώραν, καὶ Βαρκαίους τε ὑποτελέειν 20 φάναι ἀξίην βασιλέϊ καὶ Πέρσας μηδὲν ἄλλο νεοχμοῦν κατὰ Βαρκαίους. μετὰ δὲ τὸ ὄρκιον Βαρκαῖοι μὲν πιστεύσαντες τούτοισι αὐτοὶ τε ἐξῆϊσαν ἐκ τοῦ ἄστεος καὶ τῶν πολεμίων ἔων παριέναι ἐς τὸ τεῖχος τὸν βουλούμενον, τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ 25 Πέρσαι καταρρήξαντες τὴν κρυπτὴν γέφυραν ἔθεον ἔσω ἐς τὸ τεῖχος. κατέρρηξαν δὲ τοῦδε εἵνεκεν τὴν

ἐποίησαν γέφυραν, ἵνα ἐμπεδορκέοιεν, ταμόντες τοῖσι Βαρκαίοισι χρόνον μένειν αἰεὶ τὸ ὄρκιον, ὅσον ἂν ἡ γῇ μένη κατὰ τότε εἶχε· καταρρήξασι δὲ οὐκέτι ἔμενε τὸ ὄρκιον κατὰ χώραν.

Cruelties practised on the Barcaeans.

5 CCII. Τοὺς μὲν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπεῖτε οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀνεσκολόπισε κύκλῳ τοῦ τείχεος, τῶν δέ σφι γυναικῶν τοὺς μαζοὺς ἀποταμοῦσα περιέστιξε καὶ τούτοισι τὸ τείχος. τοὺς δὲ λοιποὺς τῶν Βαρκαίων ληΐην ἐκέλευσε
10 θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἦσαν Βαπτιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοισι δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη.

Aryandes and his Persians return to Egypt by way of Cyrene, which they wished to seize, but did not.

CCIII. Τοὺς ὧν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπήϊσαν ὀπίσω· καὶ ἐπεὶ
15 τε ἐπὶ τῇ Κυρηναίων πόλι ἐπέστησαν, οἱ Κυρηναῖοι λόγιόν τι ἀποσιεύμενοι διεξῆκαν αὐτοὺς διὰ τοῦ ἄστεος. διεξιούσης δὲ τῆς στρατιῆς Βάδρης μὲν ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγὸς ἐκέλευε αἰρέειν τὴν πόλιν, Ἀμασις δὲ ὁ τοῦ πεζοῦ οὐκ ἔα, ἐπὶ
20 Βάρκην γὰρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν, ἐς ἃ διεξελθοῦσι καὶ ἰζομένοισι ἐπὶ Διὸς Λυκαίου ὄχθον μετεμέλησέ σφι οὐ σχοῦσι τὴν Κυρήνην, καὶ ἐπειρώντο τὸ δεύτερον παρίεναι ἐς αὐτὴν, οἱ δὲ Κυρηναῖοι οὐ περιώρεον. τοῖσι δὲ Πέρσησι οὐδενὸς
25 μαχομένου φόβος ἐνέπεσε, ἀποδραμόντες δὲ ὅσιν τε ἐξήκοντα στάδια ἴζοντο. ἰδρυθέντι δὲ τῷ στρατοπέδῳ

ταύτη ἦλθε παρὰ Ἀρυσάνδεω ἄγγελος ἀποκαλέων αὐτούς. οἱ δὲ Πέρσαι Κυρηναίων δεηθέντες ἐπόδιό σφι δοῦναι ἔτυχον, λαβόντες δὲ ταῦτα ἀπαλλίσσονται εἰς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐνθεῦτεν αὐτοὺς Λίβυες τῆς τε ἐσθῆτος εἵνεκεν καὶ τῆς σκευῆς 5 τοὺς ὑπολειπομένους αὐτῶν καὶ ἐπελκομένους ἐφό- νευον, εἰς ὃ εἰς τὴν Αἴγυπτον ἀπίκοντο.

The Barcaean prisoners transferred to Bactria.

CCIV. Οὗτος ὁ Περσέων στρατὸς τῆς Λιβύης ἐκαστίῳ εἰς Εὐεσπερίδας ἦλθε. τοὺς δὲ ἡνδραποδί- σαντο τῶν Βαρκαίων, τούτους δὲ ἐκ τῆς Αἰγύπτου 10 ἀνασπιάστους ἐποίησαν παρὰ βασιλέα· βασιλεὺς δὲ σφι Δαρεῖος ἔδωκε τῆς Βακτρίας χώρας κώμην ἐγκατοικῆσαι. οἱ δὲ τῇ κώμῃ ταύτῃ οὖνομα ἔθεντο Βάρκην, ἥ περ ἔτι καὶ εἰς ἐμὲ ἦν οἰκευμένη ἐν τῇ γῇ τῇ Βακτρίῃ.

15

Dreadful end of Pheretime.

CCV. Οὐ μὲν οὐδὲ ἡ Φερετίμη εὖ τὴν ζόην κατέπλεξε. ὥς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης τισαμένη τοὺς Βαρκαίους ἀπενόστησε εἰς τὴν Αἴγυπτον, ἀπέθανε κακῶς· ζώουσα γὰρ εὐλέων ἐξέζεσε, ὥς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι πρὸς 20 θεῶν ἐπίφθονοι γίνονται. ἡ μὲν δὴ Φερετίμης τῆς Βάττου τοιαύτη τε καὶ τοσαύτη τιμωρία ἐγένετο εἰς Βαρκαίους.

NOTES.

CHAPTER I.

1. μετὰ δὲ τὴν...αἵρεσιν. The siege and capture of Babylon 1 is narrated in 3, 151—158. Herod. places it soon after the fall of Polycrates of Samos, about B.C. 520—518. The siege of Babylon lasted a year and seven months.

2. αὐτοῦ 'in person,' i.e. not by some subordinate general.

3. συνιόντων 'being collected,' 'coming into the treasury.' Cp. 1, 64 τῶν μὲν χρημάτων τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρώμονος συνιόντων. The tribute thus flowing into the royal treasury was collected in the 20 satrapies established by Darius, with their amount of tribute fixed. See 3, 89—96.

4. ὅτι πρότεροι...ἀδικίης 'because in earlier times they had invaded Media and conquered those that opposed them in battle and so began the wrong.'

πρότεροι might be taken closely with ὑπήρξαν 'they were guilty of the first provocation,' but it probably means 'on a former occasion,' cp. 3, 47 ὅτι σφεὶ πρότεροι αὐτοὶ νηυσὶ ἐβοήθησαν ἐπὶ Μεσσηνίους. The previous battle of the Median king Cyaxares with the Skythians is narrated in 1, 106. For the meaning of ὑπήρξαν cp. 1, 5 τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας. There is no proof that the original invaders were connected with the Skythians whom Darius now proposed to attack, nor could an offence against the Median sovereignty which the Persian dynasty had suppressed be sufficient justification of the expedition. Other motives must be sought. Probably the chief design was to impress the Greeks in Thrace and prevent their aiding the Asiatic Greeks to rebel.

6. τῆς ἄνω Ἀσίας. Upper Asia means in the language of

Herodotos all beyond the river Halys. Cp. 1, 103 ὁ τὴν "Αλυος ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἑωυτῷ.

7. **πρότερον**, see 1, 106. The date is somewhere between B.C. 650 and 620. **ἦρξαν** 'got the chief power in,' ingressive aorist, cp. **ἦρχον τῆς Ἀσίας** 'were the ruling people in Asia.' He cannot mean 'ruled all Asia.' At no time would that be true.

12. **διὰ χρόνου τοσούτου** 'after such a long interval of time.' Cp. 6, 118 δι' ἐτέων εἴκοσι.

13. **κατιόντας** 'on their return home.' So **κάτοδος** 5, 62, **κατελθεῖν** 5, 30; **πειρώμενοι κατιέναι καὶ ἐλευθεροῦν τὰς Ἀθήνας** 5, 62; cp. 9, 26.

ἔξεδέξατο 'awaited them.' So of one country coming next to another, p. 22, l. 7; p. 58, l. 1; cp. 1, 16 ἄλλα τε ἔργα ἀπέδέξατο.

14. **ἀντιουμένην**. The verb **ἀντιόομαι** seems to be confined to Ionic. The passive form with mid. sense **ἀντιωθῆναι** occurs in Aesch. *Suppl.* 383.

17. **ἐφοίτεον** 'cohabited with.' 2, 111 **παρὰ τὸν ἑωυτῆς ἄνδρα μούνον πεφοίτηκε**. A somewhat similar story was told of the Spartan women during the Messenian wars, see 6, 83.

CHAPTER II.

2 2. **τοῦ** for **τὸ** = **ὃ** attracted into the case of its antecedent, p. 6, l. 18.

8. **κατίεσθαι** 'hangs down loose.'

10, 11. **δονέουσι** 'they shake it up.' **τὸ...ἐπιστάμενον** 'that part of the milk which rises to the top.' The milk of mares is still the food of the tribes of Calmuks as it had been in the time of Homer, *Il.* 13, 5 **αἶαν...ἀγανῶν Ἰππημολγῶν γλακτοφάγων**. The food thus prepared is called *koumiss* (Rawl.)—a kind of butter milk; but the *koumiss* is made by fermentation, not by shaking the milk.

14. **οὐ γὰρ ἀρόται...νομάδες** 'for they are not an agricultural but a pastoral people,' and therefore, Herodotos implies they didn't need slaves who could see, as men ploughing and cultivating the ground must. But even such work as here described one would suppose would be done better by men with eyes. The only real purpose of blinding them must have been to prevent their running away.

CHAPTER III.

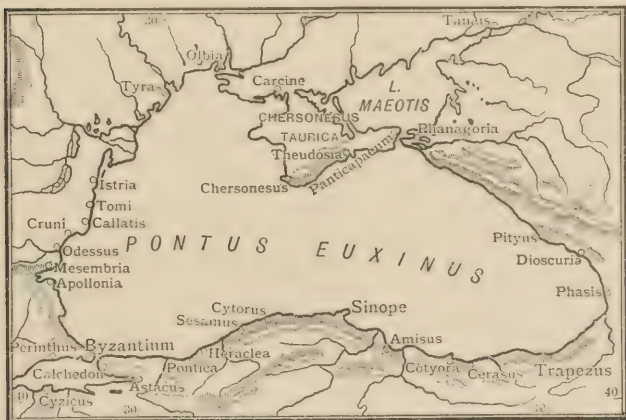
16. **δὴ ὦν**. The **δὴ** belongs to **τούτων**, the **ὦν** is resumptive after a digression like **δ' οὖν**, 'well, then, from these slaves.'

17. νεότης, οἷ, a construction according to sense (κατὰ σύνεσιν). νεότης stands for νεοί or γένος νεῶν, cp. Eur. *Supr.* 12 τέκνων οὐς ἤγαγε. Soph. *Phil.* 715 ὦ μελέα ψυχῇ, ὅς μὴδ' ἤσθη. So in 1, 151 ἔοντας ὁμαίμους is in apposition to πόλιν. See inf. p. 24, l. 16.

ἐπετράφη [Stein with some MSS. reads ἐτράφη] seems to mean little more than ἐγένετο 'was born,' cp. 2, 121 d τῶν ὕστερον ἐπιτραφέντων βασιλέων 'of the kings that afterwards existed' or 'were born afterwards.'

19. ἀπετάμοντο 'they cut off the district for themselves.' Cp. p. 58, l. 24. But mountains, rivers etc. are said ἀποτάμνειν p. 15, l. 10.

20, 21. ἐκ τῶν Ταυρικῶν ὀρέων, i.e. from the mountains of the Tauric Chersonese. The dyke seems to be conceived by Herodotos as made across the narrow neck of land leading to the Eastern projection of the Crimea. If the returning Skyths crossed the Cimmerian Bosphorus it would thus bar their way. If they went round the Maeotis (sea of *Azov*) crossing the Tanais (*Don*) and then entered the Crimea on the North, the dyke must be conceived as affording a place of retreat for the slaves.



21. ἡ περ...μεγίστη 'which is a very large sea,' and would take the Skyths a long time to march round.

The meaning does not seem very clear or forcible and most editors have adopted Dobree's emendation *τῇ περ* 'where the sea is at its broadest,' but there does not appear to be much more point in mentioning that the dyke touched the Maeotis at the place where it was broadest, nor do I think that *μεγίστη* is exactly the word which II. would have used in that connexion.

22. *μετὰ δὲ* adverbial, 'but afterwards.'

24. *πλέον ἔχειν* 'to win any advantage,' sometimes followed by the genitive of the person over whom the success is won, 9, 70 *πόλλω πλέον εἶχον τῶν Λακεδαιμονίων*.

26. *οἶα* exclamatory as often in Homer etc. Cp. 7, 103 *οἶον ἐφθέγξαι* ἔπος.

3 1. *ἐλάσσονες* 'diminished in number.'

2. *τὸ λοιπὸν* 'for the future,' 'ever after.' The genitive *τοῦ λοιποῦ* (2, 109) is slightly different in meaning, it contemplates certain recurring periods in the future, rather than uninterrupted time.

4. *τοῦ ἵππου τὴν μάστιγα* 'his horse's whip,' as though each of course had a horse. 'The ancient Scythian whip seems to have closely resembled the *nosaiik* of the modern Cossack.' Rawl.

6. *οἱ δέ* for *δέ* with apodosis see 9, 48 *εἰ δὲ καὶ μὴ δοκέοι, ἀλλ' ἡμέας μόνους ἀποχρᾶν, ἡμεῖς δὲ διαμαχεσόμεθα*, p. 55, l. 25.

CHAPTER IV.

10. *ἐποίησεν ἐπιτελέα* 'began carrying out the suggestion.' Herod. uses *ἐπιτελής* with *ποιεῖν* or *γίγνεσθαι* as equivalent to *ἐπιτελεῖν* or *ἐπιτελείσθαι*.

12. *καὶ ἔφευγον* 'and began running away.'

14. *κατήλθον* 'came home,' see on p. 1, l. 13.

τῶν δὲ εἵνεκεν 'and it was in consequence of these circumstances.' See on p. 1, l. 4 as to the doubt of this being the only or even the chief motive of Darius.

CHAPTER V.

17. *νεώτατον*. The editors all quote Justin (2, 1) who asserts on the contrary that the Skythians are the most ancient of all races.

22. *λέγουσι δ' ὦν* 'anyhow they do say.' Cp. 3, 80 *ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν*.

1. ἐπὶ...ἀρχόντων 'during their tenure of power,' as 3, 89 ἐπὶ Κύρον 4 ἀρχοντος.

2. ποιήματα 'things made,' 'articles,' so of iron spits in 2, 135; cp. 7, 84 ποιήματα χάλκεα καὶ σιδήρεα.

3. ἄροτρον...φιάλην. These objects are mentioned by Curtius, *Alexandr.* 7, 8, 8, as peculiarly the emblems of the Skyths—*iugum boum, aratrum, hasta, sagitta et patera*—They symbolise the pastoral, martial and religious customs of the people. The ploughshare seems rather out of place, see p. 2, l. 14.

6. ἐπιόντος sc. αὐτοῦ 'as he approached it.'

καίεσθαι 'burst into flame.'

7. τὸν for αὐτόν, i.e. the gold, subject of the infin. ποάειν.

8. δὴ used in a clause summing up a statement, 'so.'

10. ἐς ἑωυτοῦ sc. οἶκον 'to his own house.'

11. πρὸς ταῦτα συγγνόντας 'influenced in their decision in face of these things,' 'being convinced by these facts.' Cp. 9, 122 ὥστε συγγνόντες οἱ Πέρσαι οἴχοντο ἀποστάτες. For πρὸς ταῦτα 'in view of these things,' cp. 9, 95 ὁ μὲν δὴ πρὸς ταῦτα δεινὰ ἐποιέετο, 5, 124 πρὸς ταῦτα δὴ ὦν συγκαλέσας τοῖς συστασιώταις ἐβουλεύετο.

CHAPTER VI.

13. Αὐχάται γένος 'Auchatae by race,' Auchatae is their race-name. Pliny, *N. H.* 4, 88 places them near the source of the Hypanis (*Boug*).

17. τοῦ βασιλέος ἐπωνυμίην. The accusative of this word is used almost in an adverbial sense 'after the name of their king,' 'in accordance with the name of,' cf. 1, 14 καλέεται Τυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην. The word is sometimes used as merely equivalent to ὄνομα, but its proper meaning is *a name derived from someone or something else*.

The etymology of these names is quite uncertain. The word Σκύθης is connected by some with *Sakae*—who appear among the Asiatic peoples (1, 153; 7, 9, etc.)—by others it has been connected with O. G. *skiutan* 'to shoot,' as though a nation of archers. At any rate the word is not Greek in origin.

CHAPTER VII.

22. **διάβασιν.** The word is appropriate to the crossing of the Bosphorus or the Danube.

23. **τοσαῦτα** 'just that number,' no more nor less. There is no means of criticising such a calculation.

24. **οἱ βασιλείες,** the chief of the three divisions.

ἐς τὰ μάλιστα 'with special care.' Herod. often uses the phrase, which differs little from **μάλιστα**, see 6, 63, 89 etc.

25. **μετέρχονται** 'worship,' 'propitiate.' The word has good or bad meaning according to the context, (1) to punish 3, 126 Ὀροϊτέα Πολυκράτεος τίσις μετῆλθον, (2) 'to implore' 6, 68 ἐγὼ σε μετέρχομαι. Cp. **θυσιῇσι σφεας** (τοὺς ἀνέμους) μετήϊσαν.

26. **ὅς ἂν... κατακοιμηθῇ** 'if any one falls asleep' *si quis obdormiverit*, i.e. when in charge of the gold. **ὑπαίθριος** 'in the open air.' The Sacred Gold appears to have been brought out from its depository at a feast and certain men were set to guard it.

28. **διενιαντίζειν** 'to live through the year.' The present is used rather than the future as expressing a fact that is certain to occur, and as a matter of fact has occurred.

δίδοσθαι 'and he therefore receives as pay,' i.e. because of the danger of the service.

ὅσα ἂν 'as much land as.' We must remember that a grazing ranche would necessarily be of much wider extent than an agricultural farm, and would moreover be only a temporary possession, i.e. till the tribe moved on to the next district.

29. **περιελάσῃ αὐτός** 'he shall have personally ridden round.' The **αὐτός** shews that it is not a general measure—as much as *any* horseman could ride round. He must do it himself.

τῆς χώρας, that is, Skythia.

31. **καταστήσασθαι** sc. **λέγεται** 'it is said that Colaxais established.'

5 1. **φυλάσσεσθαι** the infinitive in a subordinate clause of oratio obliqua. It may, like the others, be regarded as depending on a **λέγεται** understood.

2. **τὰ δὲ κατύπερθε...τῆς χώρας** 'but as to the country of those living beyond towards the North.'

3. **οἶά τε** for **οἶδν τε** 'possible,' cp. 1, 194 ἀνὰ τὸν ποταμὸν οὐκ οἶά τέ ἐστι πλέειν.

4. **ὑπὸ πτερῶν** which Herod. in ch. 31 explains as snowflakes.

5. **πλέον**, m. acc. of **πλέος**, Attic **πλέως**, **πλέων**.

CHAPTER VIII.

8. κατύπερθε, i.e. north of them.

Ἑλλήνων...οἰκόντες 'those of the Greeks that live about the Pontus Euxinus.' It was from these that Herodotos probably learnt what he knew of the expedition of Darius. There were Greek colonies all round the Euxine as far north as *Tanaïs* at the mouth of the Don on the Sea of Azov. On the south coast the most important are Heraclea Pontica, Sinope, and Trapezus. See Map, p. 123.

9. ὧδε sc. λέγουσι 'as follows.' The ὧδε of line 7 refers to what has been said before and would more naturally have been οὕτω.

12. κατοικημένον...νήσον. The perfect passive in middle sense, cp. 1, 27 τοῖσι τὰς νήσους οἰκημένοισι, Thucyd. 1, 120 τοὺς μεσόγειαν κατοικημένους.

13. πρὸς Γηδέροισι 'near Cadiz,' but others placed Erytheia 'the red island' near the coast of Ambracia.

15. λόγῳ is here used in the sense of 'legend,' 'historical statement,' but also as opposed to ἔργῳ it indicates that Herodotos regards the story as mythical. He was sceptical as to the Ocean on the West of Europe, and at any rate had not been able to get any clear information, see 3, 115—6. See p. 21, l. 6—8; p. 26, l. 19.

16. ἔργῳ...ἀποδεικνύσι 'but they in fact give no proof': opp. to λόγῳ.

17. ἐς...καλεομένην 'into the land that now goes by the name of Skythia.' For the position and meaning of καλεομένην cp. 1, 1 ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης...ἐν τῇ νῦν Ἑλλάδι καλεομένη χώρῃ.

18. καταλαβεῖν αὐτὸν 'overtook him.' Often used by Herod. impersonally 'it happened to one,' p. 61, l. 9.

19. ἐπειρυσάμενον 'having drawn over himself,' 'having covered himself with.'

20, 21. κατυπνῶσαι 'fell fast asleep.' τὰς ἀπὸ τοῦ ἄρματος 'belonging to his chariot,' 'which had been unharnessed from his chariot.' οἱ possessive dative 'his mares.' νεμομένας 'in the course of grazing.'

CHAPTER IX.

22. ὥς δ' ἐγερθῆναι, the infin. in subordinate clause of orat. obliqua, see p. 5, l. 1; 6, 137 ταύτην (χώρην), ὥς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην.

διζησθαι 'went in search of them,' διζημαι is present, but has all the characteristics of a perfect passive except the reduplication. There is an imperfect ἐδιζήμην p. 17, l. 19 and a participle διζήμενος 2, 66; διζησθαι 2, 147; Homer has a future διζήσομαι.

26. εἶναι γυναικὸς 'were those of a woman.' So also ὄφιος 'those of a serpent.' The myth of a twyformed monster, half woman, half snake, was also Greek. Hesiod, *Theog.* 297. For μιξοπάρθενος 'half-maiden,' cp. μιξόθηρ 'half-beast,' Eur. *Ion* 1161 Euripides uses μιξοπάρθενος of the Sphinx, *Phoen.* 1023.

6 1. ἴδοι, opt. of indirect question.

ἐωυτὴν ἔχειν 'that she had got them herself, the reflexive pronoun a subject of infinitive though referring to subj. of main verb, used for emphasis.

6. καὶ τὸν sc. αὐτὸν, 'and that he wished to get them and depart.'

8. τοι 'as you see,' introducing some self-evident statement.

9. σῶστρα 'payment for their preservation,' observe the emphatic contrast ἐγώ—σύ. ἔχω 'I am bearing,' 'I am with child with.'

10, 11. τρόφιες seems to mean 'grown up.' It is a rare word. In *Il.* 11. 307 τροφί κῦμα is a 'big wave.' εἶτε...κατοικίζω...εἶτε ἀποπέμπω 'whether I am to settle them here or send them off to you.' The present indicative expresses the deliberation vividly instead of a future, as we might say 'Do I settle them here or do I send them to you?'

14. τάδε ποιεύσα = εἰ τάδε ποιήσεις.

16. ὦδε 'as I am doing.' Heracles may be imagined to suit the action to the word—he strings and stretches his bow and puts on his belt.

διατεινόμενος is used (1) of the position of a man preparing to shoot with a bow or hurl a javelin—see Xenoph. *Cynocr.* 1, 4, 7 διατεινόμενος εὐστόχως βάλλει εἰς τὸ μέτωπον καὶ κατέσχε τὸν κάπρον, *id.* § 23 διατεινόμενοι οἱ μὲν τὰ παλὰ οἱ δὲ τὰ τόξα εἰστήκεσαν, 'they were standing in the attitude for shooting or hurling'; (2) it applies to the weapons themselves as in 9, 18 καὶ δὴ διετείνοντο τὰ βέλεα, *Polyb.* 15, 28, 2 διατεινόμενοι τὰς μάστιγας.

18. οἰκήτορα 'settler' or 'oekist.' So in 7, 153 τοῦ Γέλωνος τούτου πρόγονος, οἰκῆτωρ ὁ ἐν Γέλῃ, ἦν ἐκ νήσου κτλ. Though Herod. uses the technical word οἰκιστῆς elsewhere p. 93, l. 12; 6, 39. ποιεῦ 'adopt,' the middle because the serpent-woman is supposed to remain in the land as her own home. For ποιεῖσθαι in this sense see 1, 129 εἰ ἐωυτοῦ ποιεῖται τὸ Κύρου ἔργον. Soph. *O. C.* 285 αὐτὸν τὸν θεὸν ποιούμενος ἀρωγόν.

τῶν for τά, attracted into the case of the antecedent, p. 2, l. 2.

19. λείπηται 'is too weak for' these actions, 'falls short of them.'

It is a common meaning of λείπεσθαι in Herod., though the genitive more often refers to persons. But see Eurip. *Or.* 1085 λείπειν τῶν ἐμῶν βουλευμάτων 'you come short of understanding my plans.'

20. εὐφρανεῖν 'you will rejoice.' The 2nd person sing. of the future middle of liquid and vowel stems has this termination in Herod., cp. φαίνεαι, ζημιώσεαι.

CHAPTER X.

21. εἰρύσαντα 'having bent,' it is not the same as διατεινόμενος which includes the attitude of the man as well as the action of preparing the bow.

23. προδέξαντα 'having shewn her beforehand how to fasten the belt.' Cp. 1, 60 προδέξαντες σχῆμα οἶόν τι ἔμελλε εὐπρεπέστατον φαίνεσθαι ἔχουσα.

24. ἐπ' ἄκρης τῆς συμβολῆς at the extremity where the two ends of the belt are fastened together—*commisura*.

26. ἀνδρωθῆναι. For the infinitive in subordinate clause of oratio obliqua see p. 5, l. 1.

τοῦτο μὲν...τοῦτο δὲ 'in the first place'...'in the second place,' 9, 110 etc. For a variation see on p. 43, l. 4.

29. τῆς ἐπιστολῆς 'the order,' cp. 6, 50 ἐξ ἐπιστολῆς τῆς Δημαρήτου.

1. ἐξικέσθαι 'to attain to,' to be able to perform the feat proposed 7 to them, the opposite of λείπεσθαι, p. 6, l. 19.

5. τοὺς αἰεὶ βασιλέας 'all the kings in their turn.'

6. ἔτι καὶ ἐς τόδε 'still to this day.'

7. μηχανήσασθαι, p. 6, l. 26.

CHAPTER XI.

10. τῷ...λεγομένῳ 'to which as it is told.'

12. νομάδας properly shepherd or pasturing tribes, hence 'nomads' in our sense of wandering, because such tribes move from place to place, as the need of pasturage directs.

15. αὕτη...εἶναι Κιμμερίων 'this is said to belong of old to the Cimmerii.'

17. ὥς...μεγάλου 'in view of the fact that a great host was coming upon them.' ὥς with gen. absolute is equivalent to ὅτι with indicative preceded by some verb of knowing, seeing, or feeling. It emphasises the fact that some action is taken in consequence of the circumstances indicated by the genitive clause.

καὶ δὴ ..κεχωρισμένας dependent upon λόγος, 'and that in fact (δὴ) their opinions were divided.'

18. ἐντόνους 'strong,' 'vehement,' a good classical word, but in this sense rather poetical. Cp. Thucyd. 5, 70 ἐντόνως καὶ ὀργῇ χωροῦντες.

20. φέρειν γνώμην ὥς 'the opinion of the people at large was that.' In this favourite usage of Herod. φέρειν is sometimes followed by infinitive, as 6, 110 οἱ στρατηγοὶ, τῶν ἣ γνώμη ἔφερε συμβάλλειν 'whose opinion was in favour of engaging.'

πρῆγμα 'a good thing to do,' 7, 12 εὕρισκέ οἱ οὐ πρῆγμα εἶναι στρατεῦεσθαι. The optative εἴη because of the whole being oratio obliqua.

21. μηδὲ πρὸς πολλοὺς μένοντας κινδυνεύειν 'and not to stay where they were and fight against large numbers.' The mss. however have πρὸς πολλοὺς δεόμενον or πρὸ πολλοῦ δεόμενα. For the various emendations proposed, see Notes on the Text. The reading of the text makes fair sense, but it is far from certain. Stein's πρὸ σποδοῦ for πρὸ πολλοῦ is hardly justified by reference to ch. 172, p. 101, l. 14. For μένοντας cp. 6, 22 ἐδόκεε...ἐς ἀποικίην ἐκπλῶειν μηδὲ μένοντας...δουλεῦν. τὴν δὲ τῶν βασιλέων, i.e. γνώμην φέρειν.

23. ὦν δὴ, the former particle is resumptive, summing up the effect of the previous statement, the second emphasises the connexion, 'so, naturally,' 'so of course.'

27. κέεσθαι ἀποθανόντας 'to perish and be buried in their own land.'

8 1. ὅσα...καταλαμβάνειν 'all the evils that were to be expected to befall them if they fled from their fatherland,' p. 5, l. 18.

2. δόξαι, for infinitive, see p. 5, l. 1.

3. ἀριθμόν, adverbial 'in number.'

4. ὑπ' ἑωυτῶν = ὑπ' ἀλλήλων 'by each other's hands,' 'by mutual slaughter.' So the brothers who fall by *mutual* slaughter are said to be αὐτοδαῖκτοι in Aesch. *S. c. Th.* 732.

6. θάψαντας δὲ οὕτω...ποιέεσθαι 'and it was not till they had buried them that they started,' for οὕτω after a participle see 8, 137 οἱ δὲ τὸν ἔφασαν δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξίεναι, i.e. not till they had received their pay. In this sense οὕτω δὴ is usual, p. 71, l. 14.

8. λαβεῖν ἐρήμην τὴν χώραν 'took possession of a deserted country.' ἐρήμην is predicative 'found no one in the country when they took it.'

CHAPTER XII.

8. καὶ νῦν 'even now,' 'to this day.'

9. πορθμήϊα Κιμμέρια 'a ferry called Cimmerian,' i.e. probably the narrowest part of the Cimmerian Bosphorus. The names of Crim Tartary and Crimea still retain this old designation.

10. οὖνομα 'by name,' cp. ἀριθμόν l. 3.

11. φαίνονται...φυγόντες...κτίσαντες 'evidently fled into Asia from the Skythae and established themselves on the Chersonese.' For κτίσειν of a district, cp. I, 149 οἱ Αἰολεὲς χώραν ἔτυχον κτίσαντες ἀμείνω Ἰώνων, *infr.* p. 103, l. 23.

14—16. φανεροὶ...ἀμαρτόντες τῆς ὁδοῦ, the φανεροί (with the same construction as φαίνονται) may be taken with the first two participles not with the last, 'it is clear that the Skythae pursued them and entered Media from having missed their way.'

17. τὴν παρὰ θάλασσαν 'the coast-road,' i.e. along the east coast of the Black Sea.

18. ἐν δεξιῇ...ἔχοντες, that is, they took the eastern route nearer the west coast of the Caspian, but not it seems close to the coast, where a passage is impracticable. They went through the 'Caucasian Gates' leading into Georgia. ἐς δ 'until' [for which Stein with some MSS. gives ἐς οὖ, a phrase which occurs elsewhere in Herod., both being nearly equivalent to ἐς τε].

19. ἐς μεσόγαιαν τῆς ὁδοῦ τραφθέντες 'having turned inland,' lit. 'to the midland part of the route,' thus distinguishing two possible routes into Asia, cp. 9, 89 τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ 'keeping the inland route.'

20. ξυνός=κοινός. 7, 53 ξυνὸν τοῦτο πᾶσι ἀγαθόν. So in Ionic inscriptions, Cauer 480.

CHAPTER XIII.

23. ποιέων ἔπεα 'in his epic poem.'

24. φοιβολάμπτος γενόμενος 'inspired by Phoebus,' 'carried away by poetical inspiration,' p. 46, l. 11 ἡμέας ὁ θεὸς λαμβάνει. Proconnesus

(Marmora) was a colony of Miletus, where there are traces of the worship of Apollo.

25. *μυνοφθάλμους χρυσοφύλακας γρύπας*. See 3, 116, where Herod. has already stated the fact of the existence of gold in Northern Europe, and his disbelief in these monsters. He seems to refer to the gold mines of Siberia, which according to his geography is counted as in Europe.

27. *ἐπὶ θάλασσαν*, i.e. to the Northern Ocean, though Herod. was doubtful of its existence, 3, 115; p. 26, l. 25: it is opposed to the *νοτὴ θάλασση* of p. 9, l. 4, i.e. the Black Sea.

28. *ἀρξάντων Ἀριμασπῶν* 'beginning with the Arimaspi,' lit. 'the Arimaspi. having made a beginning.' Herod. uses *ἄρχειν* 'to begin' as well as *ἄρχεσθαι*, but generally with a genitive (1, 130 *Κροῖσον ἀρξάντα ἀδικίης*) or with participle as in p. 68, l. 17. It occurs also in good Attic prose, though the middle is more common.

9 1, 2. The presents *ἐπιτίθεσθαι* and *ἐξωθέεσθαι* represent the continuous action as narrated by Aristes.

4. *ἐπὶ τῇ νοτὴ θάλασση*, the Black Sea, so called as opposed to the Northern Sea mentioned in the previous page, l. 27.

5. *οὗτος*, i.e. Aristes. *συμφέρεται* 'agrees' p. 89, l. 23. *οὕτω* δι᾽ summing up.

CHAPTER XIV.

7. *ὁ ταῦτα ποιήσας* 'who composed this poetical account.'

10. *γένος* 'in birth,' cp. p. 8, l. 3 and 10. *οὐδενὸς ὑποδέεστέρον*, sc. *γένους*, a euphemism for 'as good as anyone's.' 1, 91 *πατρὸς ὑποδεεστέρον*.

15. *ἐς ἀμφισβασίας...ἀπικέσθαι* 'entered into a dispute with those who told the story,' 'threw doubt on their veracity.' Cp. 9, 55 *ᾧρα...ἐς νείκεα ἀπικμένους αὐτῶν τοὺς πρώτους*. 8, 91 *λόγων ἀμφισβασίῃ* 'counter proposals,' 'dispute.'

18. *καὶ ἐς λόγους ἀπικέσθαι* 'and had conversed with him.' So p. 74, l. 1.

20. *τὰ πρόσφορα* what was necessary, i.e. a bier etc. Cp. 7, 20 *παραρτέετο τὰ πρόσφορα τῇ στρατιῇ*.

παρεῖναι 'arrived,' for *παραγενέσθαι*.

21. *ἀναιρησομένους*, sc. *τὸν νεκρὸν*, cp. 9, 22 *ὡς ἂν τὸν γε νεκρὸν ἀνελοίαιτο*.

23. *μετὰ δέ*, adverbial 'and afterwards,' p. 2, l. 22.

φανέντα...ἐς Προκόννησον a similar brachylogy in p. 10, l. 6—7, 'came to Proconnesus and was seen there.'

25. Ἀριμάσπεια the title of the Epic referred to at p. 8, l. 23, given it by the Greeks generally, though it was probably not what the author called it.

CHAPTER XV.

1, 2. τάδε δὲ οἶδα 'but the following I myself know.' Herodotos 10 lived during his later years at Thurii in S. Italy which is not far from Metapontum.

4. ἔτεσι...διηκοσίοισι. If Herod. went to Thurii about B.C. 440 this would make the date of Aristeeas about B.C. 680, which is possible: but some MSS. have τριηκοσίοισι, this would push the date back another century, and it is unlikely that such a poem should have been written before the foundation of the Greek colonies on the Pontus. As for the personality of Aristeeas himself or his epoch we have no means of arriving at any conclusion. Various accounts place him about the time of Croesus (about B.C. 580) or Homer. Others regarded him as a magician, and Dionysius of Halicarnassus (*de Thucyd.* 23) says that the writings attributed to him were generally believed not to be genuine. Eight lines are quoted from it by Longinus, *de Subl.* 10, 4, on the terrors of a seafaring life.

ὥς...εὑρίσκον 'as far as I could discover by comparing what happened in Proconnesus and Metapontum,' cp. 7, 24 ὥς μὲν ἐμὲ συμβαλλόμενον εὑρίσκειν. Herod. uses συμβάλλεσθαι of almost any mental process,—conjecture, calculation, comparison, reasoning from combining facts. The imperfect εὑρίσκον indicates that he does not regard himself as having finally settled the matter.

6. Μεταποντῖνοί φασι carries on the statement from τάδε in l. 1 without any conjunctive word or particle. φανέντα...ἐς τὴν χώραν. See p. 9, l. 23.

9. παρ' αὐτὸν sc. βῶμον.

10. Ἰταλιωτῶν μόνουσι δὴ 'absolutely alone of the Greeks in Italy.' σφι is possessive dative going with χώραν. The term Ἰταλιώτης 'Greek Italian' is opposed to Ἰταλός 'native Italian' in later writers, as Σικελιώτης to Σίκελος, but Herodotos has no occasion to use the latter form.

11. καὶ αὐτός the nominative because the very words of Aristeeas are given depending on φάναι, here equivalent to ἔφη.

12. κόραξ the 'raven' was sacred to Apollo, and is connected with him in many legends, see Ovid, *Fast.* 2, 247—266. The Edd. quote Aelian, *hist. anim.* 1, 48 ὄρνιν αὐτόν φασι εἶναι ἱερὸν καὶ Ἀπόλλωνος ἀκόλουθον.

15. ὅ τι τὸ φάσμα τοῦ ἀνθρώπου 'of what importance the appearance of the man was,' 'what it forebodes.'

17. πειθομένοισι...συννοίσεσθαι 'and if they obeyed it would turn out better for them.' Cp. p. 91, l. 21; 5, 82 καὶ σφι ἰδρυσάμενοισι ἄμεινον συννοίσεσθαι.

18. ποιῆσαι ἐπιτελέα = ἐπετέλεσαν 'carried them out,' 'performed them,' p. 3, l. 10. καὶ νῦν 'and to this day.' As Abicht suggests Herodot. had doubtless seen it himself.

19. παρ' αὐτῷ τῷ ἀγάλματι. The common technical sense of ἀγαλμα ('ornament') is 'a figure of a god' as opposed to ἀνδριάς 'a statue of a man,' p. 106, l. 7. Here Stein is probably right in explaining it to mean the whole sacred structure, altar, laurel, etc. In p. 16, l. 3 it is applied to the gilded sheep's skull which is to be in the place of a figure of a god. In an inscription of Miletus (Cauer 484) it stands for certain marble lions. δάφναι. From a fragment of Theopompus quoted by Athenaeus 605 it appears that the δάφναι were bronze, not natural trees.

22. εἰρήσθω a formula for dismissing a subject. Cp. 6, 55 καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω, p. 73, l. 15.

CHAPTER XVI.

23. τῆς γῆς governed by κατ' ὑπερθεῖ in l. 24. ὄρμηται λέγεσθαι 'was the original subject of this discussion,' 6, 86 τοῦ δὲ εἵνεκεν ὁ λόγος ὅδε, ὦ Ἀθηναῖοι, ὡρμήθη λέγεσθαι ἐς ὑμέας, εἰρήσεται.

11 1, 2. οὐδενὸς...πυθέσθαι 'for from absolutely no one professing to know by the evidence of his own eyes can I get any information.' For the genitive of the source with πυνθάνεσθαι, cp. 1, 123 τὸν πάντα λόγον τῶν πομπῶν πυθέσθαι; 2, 160 ἐπυνθάνετο τῶν Ἡλείων λεγόντων ἅπαντα. φαμένου, the middle is chiefly Ionic and poetical, though it occurs in Xenophon, Aristotle and the later writers. οὐδὲ...οὐδὲ...οὐδὲ οὗτος. Notice the emphatic repetition of the negative. Cp. 1, 115 σιδήρω δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν· οὐδὲ γὰρ οὐδέ σφι ἐστι ἐν τῇ χώρῃ.

3. μνήμην ἐποιεύμην = ἐμνησάμην 6, 55 etc.

4. ἐν αὐτοῖσι τοῖσι ἔπεσι ποιέων 'even in writing his Epic itself,'

implying that some poetical license might have been expected. For ποιέων ἔφησε etc. p. 86, ll. 22—3. ἔλεγε ἀκοῇ, the latter is the emphatic word 'he did speak of it, but only from hearsay,' opposed to αὐτόπτεω in l. 1.

7. ἐπὶ μακρότατον (*quam longissime*) goes closely with ἀκοῇ ἐξικέσθαι, 'but as much as I was able to learn accurately from hearsay to the farthest point which that method admits of.' Cp. p. 113, l. 15.

CHAPTER XVII.

9. τοῦ...ἐμπορίου, Olbia on the right bank of the Hypanis (Boug) about 30 miles from where, with the Borysthenes (Dnieper), it joins the Black Sea.

10. μεσαίτατον 'the most central point.' This is further explained by Chapter 101, where he gives the measurements from Olbia in various directions. For the neuter μεσαίτατον without article cp. 1, 170 Τέων γὰρ μέσον εἶναι Ἰωνίης.

12. Ἕλληνες Σκύθαι, to be taken together 'Graeco-Skythae.' It seems to mean those Skythae who from intercourse with the Greek settlers and merchants had acquired a tincture of Greek ideas and habits.

14, 15. τὰ μὲν...σιτέονται 'in other respects have habits like those of the Skythae, but they both sow and eat corn etc.' (which the Skythae being nomads do not do). Millet (κέγχρους) is said to be still extensively cultivated in these regions. The Nojais now eat millet but the Kalmuks live on meal and dairy produce. The deponent σιτέομαι is used absolutely or with the accusative in Herodotos and the Attic writers. In later Greek it is found with genitive or dative.

17. ἀροτῆρες 'men who use the plough,' tribes which cultivate the land. So γεωργοί in l. 25.

18. ἐπὶ πρῆσι 'for sale.' The corn exported from the shores of the Black Sea continued to be of the utmost importance to the Greeks, especially to Athens, and is at the bottom of the Athenian policy between B.C. 500 and 300, as seen in the determination to prevent the Persians or hostile Greek States or the Macedonian kings obtaining command of the Bosphorus or the Hellespont. So king Philip attempted to secure Byzantium βουλόμενος τῆς σιτοπομπείας κύριος γενέσθαι, Demosth. *de Cor.* 254 (quoted by Rawlinson).

19. Νευρῶν...ἀνθρώπων. 'Northward of the Neuri the country is

bare of inhabitants.' With *ἐρημος* must be supplied *χώρη*, p. 12, l. 5 : *τὸ πρὸς βορρην ἀνεμον* is adverbial.

CHAPTER XVIII.

23. ἀπὸ θαλάσσης 'starting from the Black Sea.'

24. ἡ Ὑλαίη 'the forest district.' Where the Dnieper spreads into numerous channels there are 'forests of oaks, alders, poplars and aspens,' Mad. de Halle quoted by Rawlinson. The same is true more or less of all the rivers, as contrasted with the barren, treeless Steppe.

26. The people near the Hypanis (Boug) speak of the dwellers near the Borysthenes (Dnieper) as 'Borysthenites,' while these same people adopt the name of the chief colony Olbia and call themselves 'Olbiopolitans.' By *Ἕλληνες οἱ οἰκόντες ἐπὶ τῷ Ὑπάνι ποταμῷ* he seems to mean outlying settlers or farmers. There was no other regular Greek Colony that came under the description as being near the Hypanis, unless we may include Tyras on the Dniester.

12 1. τὸ...πρὸς τὴν ἡῶ, eastward of the Borysthenes. ἐπὶ τρεῖς ἡμέρας ὁδοῦ. See p. 59, l. 17 where Herod. reckons a day's journey as 200 stades, about 25 miles.

2. Παντικάπης, see p. 32, l. 2. There seems now to be no river which answers to the description. Herodotos probably was inaccurately informed as to some stream in the Crimea from which the Greek colony of Panticapaeum (*Kertch*) got its name. Some have supposed that the face of the country has considerably changed since the time of Herod. and that the stream whatever it was has disappeared.

κείται 'has been given,' as passive of *ἐπιτίθεται*, see p. 108, l. 10.

4. ἡμερέων ἑνδεκα, see on p. 31, l. 16. As Herod. says that the Dnieper is navigable for forty days' sail, and as it is now navigable for barges for 1500 miles, a day's sail would be reckoned at about 37 miles. But this is probably too much, and we cannot be sure of how far up stream Herod. had any knowledge.

ἡ δὲ κατύπερθε τούτων sc. *χώρη*, the country north of these agricultural Skyths.

6. ἴδιον, see p. 13, l. 12.

8. καὶ ἔθνος ἀνθρώπων οὐδὲν sc. *ἔστι* or *νέμεται*.

CHAPTER XIX.

10. ἥδη 'from this point' directly we get there, the notions of time and place coalescing. νόμαδες, see p. 7, l. 12.

15. Γέρρον described as a branch of the Borysthenes in ch. 56.

CHAPTER XX.

16. ταῦτα δὴ... βασιλήϊα ἐστὶ 'it is these districts which are called royal.' δὴ refers back to a previous statement about those Skyths who were divided into these 'kingdoms,' and so were called 'kingly,' the others having no such government. See p. 4, l. 10. With βασιλήϊα we may possibly understand γένη or χωρία, the tribes that are called royal, i.e. because they have kings, or 'the district called royal.' In 1, 30 τὰ βασιλήϊα (sc. οἰκία) means 'the palace.'

18. δούλους 'tributaries.'

19, 20. ἐς τὴν Ταυρικὴν 'to the Tauric Chersonese' (the Crimea). τάφρον p. 2, l. 20.

21, 22. οἱ ἐκ τῶν τυφλῶν 'the descendants of the blinded slaves,' p. 2, l. 1.

23. τὰ δὲ αὐτῶν κατήκουσι 'and their district reaches,' the plural κατήκουσι because τὰ αὐτῶν is equivalent to αὐτοί. So frequently when living persons are implied by a noun, with στρατόπεδα in 5, 112, with τέκνα at p. 87, l. 2.

25. ἄλλο 'different.'

27. ἔρημος as p. 11, l. 20.

CHAPTER XXI.

2. λαξίων 'allotments' (λαγχάνω).

3. ἐκ τοῦ μυχοῦ 'from the inmost recess,' i.e. from the end of the Sea of Azov where it is joined by the Tanais and forms a narrow projection from the main sea.

5. καὶ ἀγρίων καὶ ἡμέρων 'whether wild or cultivated.'

CHAPTER XXII.

12. ἴδιον 'separate,' 'apart,' distinct from other races, p. 12, l. 6.
 15. κεῖται 'is given,' with some notion of permanence, see p. 107,
 l. 25. καὶ οὗτοι 'they too,' referring to l. 13.
 16. τὰ δὲ sc. δένδρεα, implied by ἐπὶ δένδρεον.
 17. ἐκάστῳ possessive dative, 'each man's horse having being
 trained to lie upon its belly.'
 21. ἔχεται sc. τοῦ θηρίου, 'keeps close to it'; the genitive must be
 supplied from τὸ θηρίον.
 23. τῶν βασιληῶν p. 12, l. 16. ἀποστάντες 'having broken off
 from,' 'revolted from.'

CHAPTER XXIII.

- 14 2. ἡ καταλεχθεῖσα 'that has been described,' p. 16, l. 15.
 3. βαθύγαιος with deep soil and therefore fruitful. τὸ δ' ἀπὸ τούτου
 'but after this,' the neuter article is used in an adverbial phrase,
 see 9, 40.
 4. διεξελθόντι...χῶρον πολλὸν 'when one has passed through a great
 region of the rough country also.'
 5. ὑπῶρεαν...ὑψηλῶν 'at the foot of a lofty range of mountains,'
 sc. the Urals.
 7. γένεια 'chins' (probably not 'beards'), cp. 2, 36 τὰς τρίχας
 αὔξασθαι τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖ. σιμοί 'flat-nosed,' like
 negroes. Neither the baldness nor the long chins nor the flat noses
 appear to characterize the Kalmuks who now inhabit these regions;
 though some of the tribes are said to have scanty hair.
 9. ποντικόν, this is said to be a kind of wild cherry, which the
 Kalmuks still eat in almost the same manner (R.).
 11. μάλιστά κη generally with numerals, but also with size or
 position 1, 191 ὡς ἐς μέσον μηρὸν μάλιστά κη, p. 50, l. 16.
 13. σακκέουσι ἱματίοισι 'they strain it with cloths.' ἀπορρέει...
 μέλαν 'and what runs off from it is thick and black.'
 16. ἀπὸ τῆς παχύτητος...τρυγὸς 'from its lees when they are
 thickened' lit. 'from the thickness of its lees.'
 17. παλάθας 'cakes' of dried fruits etc. The word does not occur
 again till the 4th century writers.

21. *πίλω...λευκῷ* 'with thick white felt,' partly it seems to preserve the tree, and partly to form a kind of tent for themselves. The *πίλος* seems to have been made of wool, p. 41, l. 24; p. 42, l. 12.

23. *ἐκτέαται* = *κέκτηνται*. For unreduplicated perf. *ἐκτῆσθαι* p. 111, l. 13. For the resolution of *-νται* into *-εαται* cp. *ώμέαται, κέαται, βεβλέαται κ.τ.λ.*

τοῦτο μὲν...τοῦτο δέ, p. 6, l. 26.

24, 25. *οὔτοι...διαιρέοντες* 'they are the men who act as arbitrators to settle disputes.' This use of *διαιρέειν* seems mainly poetical, see *διαιρεῖν δίκην* Aesch. *Agam.* 472. *φεύγων* 'when flying from justice,' 'when in exile.'

CHAPTER XXIV.

2. *πολλή περιφάνεια...ἔστι* 'much light has been thrown on the 15 geography of the country,' 'we have considerable knowledge of the country.'

τῶν ἔμπροσθε ἐθνέων 'of the nations on this side' the *φάλακροι*, 'before you get to them,' opposed to *κατίπερθε* of l. 9.

5. *ἐκ Βορυσθένεος...ἐμπορίου* see p. 11, l. 9. *ἄλλων...ἐμπορίων* such as Panticapaeum, Phanagoria, Tanais.

6. *Σκυθέων...αὐτοὺς* 'such Skythians as have at any time succeeded in reaching them.'

7. *δὲ ἐπτά...γλωσσέων* 'by means of seven interpreters and the use of seven languages.' The seven are Sauromatae, Budini, Thyssagates, Iyrki, Argippaei, Geloni. The last used a mixed language, Greek and Scythian, p. 62, l. 18.

διαπρήσσονται 'conduct their business,' so in 9, 41 *κατ' ἡσυχίην ἰζομένους διαπρήσσεσθαι*. He is thinking of traders who go on commercial journeys through the tribes.

CHAPTER XXV.

8. *γινώσκεται* sc. *ἡ χώρα*. *ἀτρεκέως* may go either with *οἶδε* or *φράσαι* 'can give an accurate account.'

10. *οὔρεα*, the Urals.

14. *τὴν ἑξάμηνον κατεύδουσι* sc. *ὥρην* 'sleep half the year.' That some account of the long darkness of the arctic regions had early reached the Greeks is shewn by Homer's account of the Cimmerians on

whom 'the sun never looks with his rays, neither when he mounts the starry heaven, nor when he turns back again down to the earth from the sky: but baneful night is stretched out for poor mortals.' *Odys.* 11, 15.

15. ἀρχήν 'at all,' with negatives, cp. 5, 16 οὐκ ἐχειρώθησαν ἀρχήν ὑπὸ Μεγαβάζου.

18. οὔτε τῶν φαλακρῶν οὔτε τῶν Ἰσσηδόνων sc. τὸ κατύπερθε, 'neither the district north of the Bald-men nor that north of the Issedones.'

19. εἰ μὴ ὅσα αὐτῶν τούτων λεγόντων 'except so much as these tribes themselves tell us,' i.e. no travellers have penetrated these northern regions, the only authority for them is what is told by the tribes immediately south of them.

CHAPTER XXVI.

21. ἀνδρί possessive dative, p. 13, l. 17.

22. προσάγουσι 'bring as presents.'

24. τοῦ δεκομένου 'of their host.'

16 1. προτίθενται 'they set out,' 'they give,' cp. 9, 109 φυλάξασα... Ξέρξην βασιλῆϊον δεῖπνον προτιθέμενον.

3. ἀγάλματι 'an ornament,' 'a sacred utensil, see on p. 10, l. 19. Livy ascribes this custom to the Boii (23, 24).

4. ἐπιτελέοντες 'when performing.'

5. πατρὶ τοῦτο ποιέει sc. θυσίαν ἐπέτεον 'performs this in honour of his father.' τὰ γενέσια 'the Genesia,' a feast in memory of the dead held on the anniversary of their death, whereas γενέθλια was a birthday feast of the living.

6, 7. ἰσοκρατεῖς... ἀνδράσι, approaches to this equality of the sexes have been observed in various barbarous tribes.

CHAPTER XXVII.

9. Ἰσσηδόνες εἰσὶ οἱ λέγοντες 'the Issedones are our authorities for the story.' μουνοφθάλμους, for the legend see Aesch. *Pr.* 1. 903.

11. λέγουσι 'assert the fact.' νανομίκαμεν 'have accepted the statement.'

13, 14. ἄριμα... ὀφθαλμόν. Later writers, who only have this passage and that of Aeschylus as their authorities sometimes give the

word for 'eye' as *μασπός*. The etymology is probably fanciful and derived from the Epic of Aristeas. See Rawl. vol. II. p. 161, who connects *ἄριμα* with *primus*, Goth. *fruma* and Lithuanian *pirma*: *σποῦ* with *spicere*, *épier*, *spy*.

CHAPTER XXVIII.

16. οὕτω δὲ τί ἐστι 'is to such an extent.' The indefinite *τι* modifies the statement conveyed by *δυσχέιμερος* and makes it somewhat less precise, cp. p. 30, l. 17.

17. ἀφόρητος οἶος 'of an intolerable kind.' *οἶος* thus added to an adjective does not differ from the meaning of *ὥς*, cp. 3, 113 *θεσπέσιον ὥς ἡδύ*. See p. 113, l. 7 *ἄφθονοι ὄσοι*.

19. ἢ δὲ θάλασσα...Σινδούς. This reminds us of Ovid's description of winter at Tomi and the freezing of the Danube and the Pontus. Both descriptions are substantially true, but the eight months is an exaggeration, six would be nearer the truth; though the severity of the climate has been modified by clearing forests and by cultivation.

20. οἱ ἐντὸς τάφρου p. 2, l. 20, 'those west of the trench.'

24. ψύχρα αὐτόθι ἐστὶ 'there is cold weather.' The plural (as Lat. *frigora*) is used in this connexion (p. 17, l. 15) perhaps because of the intermittent nature of such cold snaps, p. 74, l. 20.

αὐτόθι 'there,' 'in that country,' implying a comparison with other countries.

26. ἐν τῷ 'in which,' sc. *χειμῶνι*. τὴν ὥραϊν 'during the seasonable time,' i.e. in winter, when rain is expected.

28. τῇ ἄλλῃ sc. *χώρῃ* 'elsewhere.'

1. ἀμφιλαφές 'violent,' 'very extensive,' used of trees (p. 101, 17 l. 17), of elephants (3, 114).

2. νενόμισται θαυμάζεσθαι 'it is usually regarded with wonder.' [Abicht would read *ὥς τέρας θαυμάζεται*.]

3. ὥς=οὕτω as in Homer, though in Attic prose only in the phrases *καὶ ὥς* and *οὐδ' ὥς* (or *μηδ' ὥς*).

6. ἀρχήν, p. 15, l. 15.

7. ἐστεῶτες 'if they stand still.' ἀποσφακελίζουσι 'perish from mortification,' i.e. from being frost-bitten. Thus *σφακελίζειν* 'to mortify,' 3, 66; 6, 136 *σφακελίσαντος τοῦ μήρου καὶ σαπέντος*.

CHAPTER XXIX.

11. 'Ομήρου ἔπος 'a verse of Homer,' *Odys.* 4, 85, as though Homer by noticing the horned sheep of Libya indicated a knowledge of the lack of horns elsewhere.

14. ὀρθῶς εἰρημένον 'containing the correct statement,' lit. 'rightly expressed.'

ἐν τοῖσι θερμοῖσι sc. χωρίοις 'in hot countries.'

15. ψύχεσι, p. 16, l. 24.

CHAPTER XXX.

18. προσθήκας...ἐδίζητο 'for the plan of my work all along required digressions' or 'additional notes,' much the same as what he calls a *παρενθήκη* in 7, 171: but there may be something in Rawlinson's idea that this chapter was inserted later than the original work as recited, and when Herod. was at Thurii. ἐδίζητο is the imperf. of *δίζηναι*, *διζήμενος*, an Epic and Ionic verb, see 3, 41.

22. ἐκ κατάρης 'in consequence of a curse.' Plutarch (*Q. Græc.*) attributes this to the mythical Oenomaus, king of Elis, who laid a curse on the breeding of mules, out of his love for horses.

23. ἡ ὥρη κυσκεισθαι τὰς ἵππους 'the season for the mares to breed.'

26. ἕς οὗ, p. 8, l. 18. ἕς...γαστρί 'until such time as the mares are in foal.'

CHAPTER XXXI.

18 1. τῶν πτερῶν, see p. 5, l. 4.

5. τὰ...χωρὸς adverbial 'to the north of this region,' i.e. in the country north of it.

6. ἐλάσσονι 'to a less degree,' p. 29, l. 20 ἔεται γὰρ ἡ γῆ αὕτη τοῦ χειμῶνος πᾶμπαν ὀλίγη.

τοῦ θέρους...χειμῶνος, genitives of the time within which a thing happens.

7. ἀδρὴν here = ἀδινην (with which it is connected) 'in abundance,' 'in a thick fall.' In 1, 7 it is an epithet of fruit 'ripe,' 'swollen,' also of a child 'fully developed.' Herodotos is writing to men who have

but little experience of snow, yet it does fall occasionally in Southern Italy and Greece.

11, 12. τὴν χιόνα...δοκέω λέγειν 'I think that Scythians and their neighbours by *feathers* are using a similitude and mean snow.' *εικάζοντας* is to be taken closely with λέγειν, both τὰ πτέρα and τὴν χιόνα are the objects of λέγειν 'they call the snow feathers' or 'they mean by the word feathers snow.'

12. ταῦτα...ἔρηται 'I have now given an account of the most distant regions of which any account exists.' τὰ λέγεται μακρότατα, the most remote countries which are described, a shortened expression for τὰ μακρότατα τὰ (= αἱ) λέγεται, cp. p. 11, l. 7.

CHAPTER XXXII.

16. εἰ μὴ ἄρα *nisi forte*, introducing an unlikely proposition 'unless we may suppose,' so ἦν ἄρα *si forte*.

17. οὐδ'...οὐδέν, see p. 12, l. 11. ἔλεγον...ἄν 'for (if the Issedones had given any account) the Skyths also would have had something to say.'

18. 'Ἡσιόδῳ there is no mention of the Hyperboreans in any of the extant works of Hesiod. Pindar (*Oly.* 3, 249) refers to them, and Hellanicus gave an account of them. They cannot be localised, but were placed in various parts of the North by different writers, and were an ideal people credited with all the virtues.

20. 'Ἐπιγόνοισι. The title of an Epic on the war of the Seven against Thebes, the descendants of those killed in the first siege. It is generally supposed to be of later date than the Trojan Cycle.

'Ομήρῳ and 'Ἡσιόδῳ are datives of the agent with a perfect passive.

CHAPTER XXXIII.

22. τι an indefinite adverb modifying πολλῶ πλεῖστα, it may be translated 'in a sense,' 'in a certain way,' p. 16, l. 16.

23. Δήλιοι. The Delians having charge of the temple and birth-place of Apollo were the sources of various myths in relation to that god and his worship. As the god of light and sun the inhabitants of the cold dark North may well have been represented as sending offerings to him.

ἐνδεδεμένα ἐν καλάμῃ πυρῶν 'offerings wrapped in wheaten straw.'

The Edd. quote Callim. *Hym. Del.* 283 οἱ μέντοι (Ὑπερβόρειοι) καλάμην καὶ ἱερὰ δράγματα πρῶτοι | ἀσταχίων φορέουσι; *ib.* 278 ἀμφιετείς δεκατηφόροι αἰὲν ἀπαρχαὶ | πέμπονται. The route hereafter described to the head of the Adriatic and so into Italy or Greece is the trade route from the North indicated by many other circumstances. Pausanias however (1, 31, 2) sends them by Sinope, and thence to Athens (the route of the corn trade) and from Athens to Delos:

19 3. ἐκάστους 'severally,' 'one after the other.' τὸ πρὸς ἐσπέρης ἐκαστάτῳ 'to the farthest point westward.'

9. ἐκλιπεῖν "Ἀνδρον 'omit Andros,' which comes between Carystos, on the S. of Euboea, and Tenos.

12. πρῶτον 'originally,' 'in the earliest times.'

16. περφερέες Hesychius explains as = θεωροί 'sacred delegates,' Niebuhr and Helbig connect it with *perferre*; other names given to these envoys are ἀμαλλόφοροι (Porphyry), οὐλόφοροι (Servius, unless the latter is a mere corruption of the former word) which means 'sheaf-bearers.' The origin of the first syllable of περφερέες is uncertain. Perhaps it should be πυροφόροι 'wheat-bearers.'

19. ἀπονοστέειν for the infinitive in a subordinate sentence in oratio obliqua, see on p. 5, l. 1.

20. οὕτω δὴ 'it was these circumstances,' summing up the result of the previous statement, as at p. 9, l. 5. The Hyperboreans trust the transmission of their offerings to the intervening tribes and no more send their own men all the way.

25. οἶδα αὐτός 'I know of my own experience,' appealing to his personal knowledge as in p. 10, l. 2.

26. προσφερές 'analogous,' 'in harmony with.'

27. τῇ Ἀρτέμιδι τῇ βασιλεῖῃ. The Thracian name for Artemis was Bendis or Cotytto. Hence the shrine at Munychia called the Bendideion, see on 5, 7.

28. θνούσας following θύωσι is so much in the manner of Herod. that there is no need to substitute ἐχούσας, which has some doubtful ms. authority.

CHAPTER XXXIV.

29. καὶ ταῦτα...δὴ 'this then is what I know that they do,' δὴ is used in such sentences of recapitulation, see l. 20. By μὲν...δὲ the contrast is drawn between the women and their actions.

30. τῇσι δὲ παρθένοισι 'now in honour of these virgins when they died.' Dative of person affected.

31. *κείρονται* 'cut their hair,' as from Pausanias (I, 43) appears to have been the custom of the girls and boys at Delos in certain religious ceremonies.

1. *πλόκαμον* 'a lock.'

20

2. *τὸ σῆμα* i.e. the tomb of Hyperoche and Laodice.

3. *τὸ Ἀρτεμίσιον* i.e. the *temenos* of Artemis. It is not mentioned elsewhere, and there doesn't seem to have been a temple or at least anything more than a chapel. Strabo (10, 5) in his description of Delos only mentions a temple of Apollo and a *Latoum*. Perhaps both the *Latoum* and the *Artemisium* were chapels, each with a separate *temenos*, adjoining the great temple of Apollo.

4. *ἀριστερῆς χειρὸς* 'on the left,' genitive of definition.

5. *περὶ χλῶνιν τινὰ* 'round a particular kind of grass.' *τῶν τριχῶν*, partitive, 'some of their hair.'

CHAPTER XXXV.

10. *κατὰ τοὺς αὐτοὺς τούτους ἀνθρώπους* 'by way of these same races of men,' i.e. by the same route as Hyperoche and Laodice. So 8, 53 *κατὰ τὸ ἱερόν* 'by way of the temple,' 'by the road leading past the temple.'

14. *τὸν ἐτάξαντο* 'which they had imposed upon themselves,' 'which they had undertaken to pay,' i.e. to Eilethyia, goddess of child-birth, p. 98, l. 20. *ἀντὶ τοῦ ὠκυτόκου* 'in return for rapid child-birth,' the adjective with neut. article used as substantive. For *ἀποφέρειν* of paying tribute or debt, cp. 5, 85 *οὐ δίκαιοι εἶναι ἀποφέρειν ἔτι* (τὰ συνέθεντο).

15. *Ἀργην... Ὀπιν*. Pausanias (I, 43, 4) calls them *Hekaerge* and *Opis*. *ἅμα αὐτοῖσι τοῖσι θεοῖσι* 'at the same time as the gods themselves,' i.e. Apollo and Artemis, born in the island.

17. *καὶ γὰρ ἀγείρειν... ὕμνῳ* 'for in truth it is in their name that the women raise subscriptions—mentioning their names in the hymn.' *ἀγείρειν*, cp. 1, 61 *ἡγεῖρον δωτίνας ἐκ τῶν πολέων*, 1, 62 *τὰ χρήματα ἡγεῖρε*, cp. Plato, *Rep.* 381 D *μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω Ἥραν ἡλλοιωμένην ὡς ἱερεῖαν ἀγείρουσαν*. Hence *ἀγύρτης* a seer or mendicant priest. *σφι* is dat. of remoter object—those persons in whose honour the subscriptions are raised.

22. *ὁ Ὀλύν*, for this reputed earliest lyrical poet see Historical Index.

23. τοὺς...Δήλῳ 'which are still sung in Delos,' i.e. at the sacred festival.
24. τὴν σποδὸν ταύτην 'the ash thus produced,' i.e. by burning the μῆρια.
26. ἀναισιμουῖσθαι (Ionic for ἀναλίσκεσθαι) 'is used up.' See 5, 53 etc.
27. τοῦ Ἀρτεμισίου, see l. 3.
28. ἱσθητορίου (ἐστιατορίου) 'banqueting hall.' As the various Ionian states took part in the periodical festival at Delos they seem each to have had some building for their particular use. Various ἐστιάσεις 'banquets' were a conspicuous feature in the festival. See Plut. *Nicias*, 3, § 6.

CHAPTER XXXVI.

- 21 2. εἰρήσθω, see p. 10, l. 22.
3. οὐ λέγω, λέγων. If this (the MSS.) reading is to stand it must be explained as referring to the subject of λέγω, 'I do not tell the story generally narrated of Abaris, recounting how he carried round etc.' But it would perhaps be better to accept Schweighäuser's emendation λέγοντα 'the story which tells how etc.' as in 9, 122 ἐξηγησάμενος λόγον...λέγοντα τάδε.
4. ὁϊστὸν...σιτεόμενος. The magic arrow according to the myth enabled Abaris to cross rivers, lakes and mountains. Some have supposed it is a mythical reference to the properties of the magnet. Others regard it as a symbol of Apollo. Abaris is said to have given it to Pythagoras in return for being instructed in his philosophy.
6. ὑπερνότιοι 'beyond the south wind.' The argument from analogy fails, and Herod. has no notion of a *spherical* earth.
- γῆς περιόδους 'maps of the world.' See 5, 49 where Aristagoras is described as bringing to Sparta a bronze tablet ἐν τῇ γῆς ἀπάσης περιόδος ἐτέμνητο. The first to make such a map was said to be Anaximander of Miletos, who was followed by Hecataeos of Miletos, and others. See Bunbury, *Ancient Geography*, vol. I. p. 122. In the account of the shield of Achilles (*Iliad* 18, 483) the poet says of Hephaestos—ἐν μὲν γαῖαν ἔτειξ', ἐν δ' οὐρανόν. Cp. Arist. *Nub.* 206 αὕτη δέ σοι γῆς περίοδος πάσης· ὀρᾷς; αἶδε μὲν Ἀθῆναι. It would represent the greater part of Europe, a part of Asia (including Egypt) and the rest of the northern shore of Africa, all surrounded by the

Ocean, making an exact circle. But as to this circum-ambient Ocean Herod. has already expressed his incredulity. See *supr.* ch. 8 and 2. 23.

7. ἤδη ‘ere this,’ ‘before my time.’ καὶ οὐδένα...ἐξηγησάμενον ‘and not one of them having given a rational explanation.’

8. γράφουσι ‘depict.’ κυκλοτερέα, *cp.* p. 108, l. 6.

9. ὥς ἀπὸ τόνου ‘as though described by a pair of compasses.’

12. εἰς γραφήν ‘for description,’ ‘for representation in a map.’

CHAPTER XXXVII.

14. τὴν Ἐρυθρὴν καλεομένην ‘called the Red,’ including what is now called the Persian Gulf or Indian Ocean.

17. τὴν βορρῆην θάλασσαν ‘the Euxine,’ though some of the ancient writers believed the Phasis to fall into the Northern Ocean. It was regarded as separating Europe and Asia on the east of the Euxine.

CHAPTER XXXVIII.

19. τὸ πρὸς ἐσπέρης, adverbial, ‘westwards’ p. 12, l. 1, p. 18, l. 5.

20. ἄκται διφασίαι ‘two different projections,’ ‘lands running to the sea.’ The word is used in an extended meaning, as we talk of the ‘Balkan peninsula.’ For διφασίαι of two different or alternative things *cp.* 3, 122 αἰτίαι διφασίαι λέγονται τοῦ θανάτου, 2, 36 διφασίοισι γράμμασι χρέωνται. εἰς θάλασσαν i.e. the Mediterranean. This first ἄκτη answers roughly to what we call Asia Minor.

22. παρατέταται the perfect pass. is used in the sense of the present active παρατείνει.

23. τὸν Ἑλλήσποντον here, as at p. 43, l. 7 and p. 80, l. 6 used in the extended sense of all the coast-line from the Black Sea to Sestos, including the Propontis (sea of Marmora). So in 5, 103.

2. πρὸς Φοινίκη ‘close to Phoenicia.’ The Myriandric gulf is 22 also called the gulf of Issos.

τὰ εἰς θάλασσαν adverbial, ‘sea-wards,’ towards the Aegean.

3. Τριοπίου ἄκρης the projecting peninsula in Caria, on the extremity of which is the town of Cnidus.

4. τριήκοντα this is a fairly accurate but not exact calculation. In the list of natives of this region serving in the army of Xerxes (7, 72—77) there are 28 names, in 3, 90 (a tribute list) about 19.

CHAPTER XXXIX.

6. ἐς τὴν Ερυθρὴν see p. 21, l. 14. ἢ τε Περσικὴ... Ἀραβίῃ 'that is to say, Persia and next Assyria and then Arabia.'

8. οὐ λήγουσα εἰ μὴ νόμῳ 'though it doesn't *end* except by a façon de parler,' 'conventionally.' He means that there is no natural boundary between Arabia and Northern Egypt (the district between the head of the Red Sea and the coast), which according to some ancient geographers was included in Asia. κόλπον τὸν Ἀράβιον what we call the Red Sea.

10. διώρυχα, see 2, 158. It had been made by Remeses II. (circ. B.C. 1311) and cleared out by Neco (c. B.C. 610) and renewed by Darius (c. B.C. 485). It ran from the Pelusiatic branch of the Nile near Bubastis to the Red Sea near Suez. Its object of course was to facilitate trade (principally in corn) with Arabia and other Eastern countries.

12. διὰ τῆσδε τῆς θαλάσσης 'through the district bordering on our sea' i.e. the Mediterranean.

15. τρία μόννα 'three nations only'—Persians, Assyrians, Arabians, see ll. 7, 8. The Syrians and Phoenicians seem included under the Assyrians. Rawlinson omits the Persians and considers the three to be Assyrians (including Syrians) Arabians and Phoenicians. But Herodotus evidently includes the Persians.

ἀπὸ Περσέων 'from and including Persia,' as is shown by l. 7.

CHAPTER XL.

19. ἔνθεν μὲν 'on one side' i.e. the south, answered by πρὸς βορρῇ δὲ 'on the north.'

20. ὁ Ἀράξης... ἀνίσχοντα. Herodotus can only mean by this description the Armenian Araxes which flows eastward into the Caspian, though for marking the region it would seem possible that he has confused it with the Iaxartes (*Sir Darja*) which flows westward into the Lacus Oxianus and is considerably to the east of the Caspian, as perhaps at p. 7, l. 14.

22. ἔρημος sc. ἐστὶ, see 3, 98. Rawlinson suggests that as Herodotus knows nothing of India except the Punjab, the district which he here calls 'desert' means the sandy tract lying north of the Himalaya which extends for about 2000 miles, including the great desert of Shāmoō. ἡδὲ of place 'straight away,' from this point,' p. 12, l. 10.

CHAPTER XLI.

26. ἐν τῇ ἄκτῃ τῇ ἐτέρᾳ 'in the second (the more southern) of the two tracts.'

3. στάδιοι (or στάδια as at p. 59, l. 18). The length of the stade 23 was 600 feet according to Polybius, 625 feet according to Strabo. See on 5, 53. A hundred ὀργαῖαι = one stade, see 2, 49, p. 50, l. 20.

4. ἥτις...κέκληται 'and this is what has received the name of Libya.'

CHAPTER XLII.

5. θαυμάζω...διουρισάντων 'I wonder at those who divided.' This verb is commonly followed by genitive of person joined with acc. of the thing wondered at, or with some clause beginning with ὅτι. But the accusative of person is also used, and Herodotos elsewhere has the acc. though in a different sense 'to admire' or 'express admiration of,' 3, 80 ἦν αὐτὸν μετρίως θαυμάζης κ.τ.λ. διουρισάντων καὶ διελόντων 'who have reckoned as divisions of the world—Libya, Asia and Europe.'

7. τὰ διαφέροντα 'the difference' i.e. in size. μήκει 'in length' i.e. from West to East.

8. παρ' ἀμφοτέρας παρήκει 'extends as far as both put together.' Roughly speaking he takes the whole expanse from Gibraltar to the Caspian Sea. The part north of the Mediterranean and thence of the Araxes and Caspian is Europe, below that line is Asia and Libya.

9. οὐδὲ...εἶναι 'ought not in my opinion to be compared with them,' i.e. because it is so much greater—from N. to S. For though Herodotos was informed of the truth as to Africa being surrounded by sea except at the isthmus of Suez he seems to have no conception of its size. For ἄξιος with active infinitive instead of passive cp. 9, 77 συμφορὴν ἐποιοῦντο μεγάλην ἄξιοί τε ἔφασαν εἶναι σφέας ζημιῶσαι.

10. δηλοῖ...περίρρυτος 'is shewn to be surrounded by water.' Elsewhere a clause introduced by ὅτι or ὡς follows δηλοῖ used intransitively, cp. 2, 149 ὅτι χειροποίητός ἐστι αὕτη δηλοῖ; 5, 78 δηλοῖ ἡ ἰσηγορία ὡς ἐστὶ χρῆμα σπουδαῖον; 6, 21 Ἀθηναῖοι δῆλον ἐποίησαν ὑπεραχθεσθέντες.

13. τὴν διώρυχα see p. 22, l. 10.

14. ἀπέπεμψε Φοίνικας ἄνδρας. The Phoenicians had long been the most noted sailors in the Mediterranean. But they were also the most skilful engineers, and had no doubt been employed in digging the

canal, as they were afterwards by Darius in digging that across the Isthmus of Mt Athos, see 7, 23, 34. Neco had become lord of the Phoenicians in B.C. 605, see 2, 112.

15. ἐς τὸ ὀπίσω, adverbial 'back again,' 'on their return voyage.' ἐς τὴν βορρῆν θάλασσαν here means the Mediterranean, as opposed to the ocean on the S. of Africa. The Carthaginian Hanno about B.C. 520 accomplished the same voyage the reverse way, starting from Cadiz. Pliny, *N. H.* 2 § 169.

19. ἔπλεον τὴν νοτῖν θάλασσαν. This cognate accusative, or perhaps it approaches nearer to an accusative of extent, is found in Attic also, as πλεῖν θάλασσαν Andoc. 18, 3 etc., see L. and Sc. So *Odys.* 3, 71 ὕγρὰ κέλευθα πλεῖν.

ὅπως γίνοιτο, optative of frequency, there were three autumns during the voyage and he means 'each time autumn came,' 'whenever it was autumn,' 1, 17 ὅπως κάρπος ἄδρὸς εἶη; 6, 31 ὅπως λάβοι τινὰ τῶν νήσων etc. ἄν σπείρῃσκον 'they used to sow,' the iterative use of ἄν and imperfect indicative, as in ll. 22, 23. The -σκον as in l. 22 is the Ionic termination of the imperfect, or frequentative tense, which never has the augment, cp. ἄγεσκον, ποιέσκον, βαλεσκόμην, ἴσχον, ἔχεσκον κ.τ.λ. See also Goodwin, *G. G.* § 206. For the iterative imperf. or aor. indic. with ἄν in an apodosis of which the protasis has the optative cp. Thucyd. 7, 71 εἴ τινες ἰδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας ἀνεθάρσυσαν ἄν. Xen. *Mem.* 4, 6, 13 εἴ τις αὐτῷ περὶ τοῦ ἀντιλέγει μηδὲν ἔχων σαφὲς λέγειν, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον.

21. ἵνα...τῆς Λιβύης 'at whatever point in Libya,' a partitive genitive. γινοίετο, indefinite optative.

25. ἀλλῷ δὲ δὴ τεῷ 'but of course some may be found to believe.'

26. ἐς τὰ δεξιὰ. As we have seen, Herodotos had no idea of the southern extent of Africa (he regarded Arabia as the most southern of inhabited countries, 3, 107), nor of course had he any conception of the equator, but he reports this phenomenon faithfully, as it was told by them who on passing the line found the relative position of the sun reversed—it would be north of them instead of south.

CHAPTER XLIII.

24 1. ἐγνώσθη sc. περίρρυτος ἐοῦσα, p. 23, l. 10.

2. μετὰ δὲ adverbial, 'and subsequently.' Καρχηδόνιοι, see on p. 23, l. 15. λέγοντες sc. γινῶναι περίρρυτον ἐοῦσαν 'claim to have ascertained that it was surrounded by water.'

4. ἐπ' αὐτὸ τοῦτο πεμφθεὶς 'though sent for that express purpose.'

7. Ζωπυρου. Zopyrus was one of the seven magi who overthrew Smerdis and put Darius on the throne, and he was the agent in the capture of Babylon, 3, 153—158.

9. ἀνασκολοπιείσθαι fut. infin. after μέλλοντος, the middle form is here used in passive sense, 'when on the point of being impaled.' Cp. ἐξανδραποδιεῦνται 6, 9.

11. αὐτῇ...ἐπιθήσειν 'she would herself impose.'

13. ἐς ὃ ἂν 'until such time as,' or, 'the whole way till.' The ἂν makes the phrase vague and indefinite in length or extent, cp. ἐς οὗ ἂν p. 17, l. 26; p. 114, l. 22.

15. ἐπὶ τούτοις 'in these circumstances,' 'acting under these conditions.'

16. παρὰ τούτων i.e. from the Egyptians, implied by the ἐς Αἴγυπτον in previous line. See on p. 2, l. 17.

18. Σολόεις, Cape Cantin or Cape Spartel, see Historical Index.

20. τοῦ πλεῦνος αἰεὶ ἔδεε 'always seemed to demand more (time),' referring to ἐν πολλοῖσι μῆσι, just as in 5, 23 τοῦ πλεῖνός τε ἐδέετο ἢ πολιορκίῃ refers back to καταδαπάνητο and προσαναισίμωτο πολλά (χρήματα).

23. τὰ προσωτάτω, adverbial 'at the farthest point' i.e. of his voyage.

σμικροὺς, cp. 2, 32. The dwarfish inhabitants of N. West Africa are still known—such as the Borjemans and Dokos, Herod. seems to place them on the Niger about Timbuctu.

24, 25. φοινικῆϊ made of palm leaves or bark. So 2, 86 οἶνος φοινικῆϊος 'palm wine,' etc. ὅκως...καταγοίατο 'whenever they came to shore,' see on p. 23, l. 19. For κατάγειν sc. νέας, cf. 8, 4 ὡς εἶδον νέας πολλὰς καταχθείσας ἐς τὰς Ἀφέτας. Here τῇ νηϊ is an instrumental dative.

27. ἐξ αὐτέων sc. τῶν πολέων.

3. ἐνίσχυσθαι 'was stopped,' it is conjectured that this would be 25 by the southerly trade winds off the coasts of Guinea, which prevail in the early summer for a long time. Others explain that shallows or sand banks are meant, cp. 2, 102, where Sesostris is said to have been thus prevented from getting out of the Red Sea into the Ocean. οὐ συγγινώσκων...ἀληθέα 'convinced that he was not speaking the truth,' cp. 9, 122 συγγινόντες 'being convinced.'

The position of the negative is in the analogy of words saying; cp. 6, 61 οὐ συγγιγνώσκετο αὐτὸς τοῦτων εἶναι αἴτιος 'he was convinced that he was not himself the cause of this.'

5. ἐπιτιμῶν 'imposing upon him.' The accusative δίκην is cognate 'punishing him with the old penalty,' cp. p. 47, l. 15 ἐπιτίμια. Elsewhere Herod. uses ἐπιτιμᾶν = 'to pay honour to,' see 6, 39.

9. κατέσχε 'took possession of,' the ingressive aorist, p. 1, l. 7.

ἐκὼν ἐπιλήθουμαι 'I deliberately refrain from mentioning,' perhaps Herodotos was afraid that he might bring evil consequences on the man's heirs if he disclosed his name; or it may be only consideration for the family. He more than once uses the same or equivalent phrase for a discreet silence, see 1, 51 (οὐκ ἐπιμνήσομαι); 2, 123; 3, 75.

CHAPTER XLIV.

12, 13. ἐξευρέθη 'was discovered.' Ἰνδὸν ποταμὸν...τοῦτον τὸν ποταμὸν, this repetition of the object of the verb after a relative or parenthetical clause is common in Herod.

δεύτερος οὗτος 'the only river with one exception,' the exception being the Nile. In 2, 32 he mentions another river in Africa reported to have crocodiles, which is perhaps the Niger, but he either did not believe the story, or thought that in some way it was connected with the Nile.

16. Σκύλακα, a 'periplous' under his name is extant, but it is by some writer of the Macedonian period, B.C. 360—300.

18. πρὸς ἡῶ...ἀνατολὰς, the course of the Indus is only a little West of South. But Herodotos' conception of the geography of Northern India was quite wrong.

21. ἐς τοῦτον τὸν χῶρον the place where the canal from the Nile reached the Red Sea, p. 23, l. 15.

25. ἐχράτο 'began the use of.' τὰ...ἀνίσχοντα, adv. 'eastward,' 'the part towards the rising sun.' τῆς Ἀσίας...τὰ ἄλλα 'in regard to other parts of Asia.' ἀνεύρηται sc. ἡ Ἀσίῃ, or it may be regarded as construction κατὰ σύνεσιν,—τὰ ἄλλα τῆς Ἀσίας being taken as equivalent to Ἀσίῃ.

26. ὁμοῖα παρεχομένη 'presenting the same features,' p. 27, l. 2. He seems to mean that both are washed by a southern sea.

CHAPTER XLV.

26 1—3. ἡ δὲ Εὐρώπη...ἔστι 'but no one knows for certain whether Europe is washed by the sea either on the east or the north.'

3. μήκει...παρήκουσα, see p. 23, l. 7.

5. ἐπ' ὅτεν 'on what grounds.' μὴ 'continuous,' undivided by any sea.

6. τριφάσια, Europe, Asia, Libya.

8. Ταναῖν τὸν Μαιήτην 'the Maeotic Tanais,' the Don, which flows into the Sea of Azov.

10. οὐδὲ...πυθέσθαι sc. ἔχω 'nor can I learn the names of those who so divided the world.'

11. ὅθεν...ἑπωνυμίας 'whence (i.e. from whom) they derived the designations which they gave them.' ἑπωνυμία is a name derived from some person or thing. The middle θέσθαι is regularly used of giving a name. ἦδη γὰρ 'for granting,' taking it as an established fact to start with.

12. ἐπὶ Λιβύης 'after Libyè.' The myth is thus given by Apollodorus (2, 1, 4) 'Epaphos, king of the Egyptians, wedded Memphis the daughter of Nilus, and from her he founded the city Memphis and begat a daughter Libyè, from whom the country was called Libyè.'

14. τὴν ἑπωνυμίην sc. ἔχειν λέγεται. Another version of the legend made Asia the mother of Prometheus.

15. μεταλαμβάνονται 'claim a share in.'

17. τῆς Προμηθέος sc. γυναικός.

21. οὔτε ὁκόθεν τὸ οὔνομα ἔλαβε τοῦτο. The generally received etymology of Europe is the Semitic *Ereb*— 'western land,' as though the Phoenician sailors and explorers had given it the name.

22. τῆς Τυρίας 'the Tyrian woman'—Europa, the daughter of the king of Tyre, carried off by Cretan pirates. See 1, 2.

28. ἐπὶ τοσούτο εἰρήσθω, see p. 10, l. 22. τοῖσι...χρησόμεθα 'for of the names we shall continue to use those generally employed.'

CHAPTER XLVI.

1. ὁ Πόντος here stands for the country on the borders of the 27 Pontos Euxeinos, and especially for that on the west and north of it.

3. ἀμαθέστατα 'most completely uninstructed,' 'uncivilized.'

4. ἐντὸς i.e. west. προβαλέσθαι 'to adduce,' 'to quote as an instance.'

5. λόγιος 'learned.' Herod. is thinking especially of men learned in history as he conceived it, men who travelled and inquired. See 1, 1; 2, 3, 77.

8. σοφώτατα adv. 'most acutely.'

9. οὐκ ἄγαμαι 'I don't admire,'—i.e. as it is the fashion of the Greeks to regard them, as though models of simple life and all the virtues.

11. μὴ βουλομένους...εἶναι 'and that if they do not wish to be discovered it is impossible for him (the invader) to catch them.' μὴ with conditional participle.

12. τοῖσι γὰρ...ἦ...ἔωσι...ἦ. These subjunctives are generic, 'for as they are a people of such a kind as to have no cities or city-walls, but universally to carry their houses with them—mounted archers, living not by the plough but on their cattle, while their houses are packed on waggons.'

Though put as a question it is really a conditional sentence: εἰάν...ἦ...ἔωσι, ἂν εἴησαν οὗτοι κ.τ.λ. For a subjunctive in a clause depending on optative with ἂν see Goodw. *M. and T.* § 556. For the relative without ἂν see *id.* § 540. So 2, 85 τοῦ τις καὶ λόγος ἦ; but p. 37, l. 1 with ἂν.

15. ἐπὶ ζευγέων 'on harnessed animals' here for 'waggons drawn by animals.' The reference is to covered waggons or carts. According to Aeschylus (*Pr. V.* 709) the huts on the waggons were made of wicker work; according to Hippocrates of a wooden frame covered with felt. Doubtless there was considerable variety. Hippocrates also says that some had four wheels, some six. There were also it appears two-wheeled covered carts. They were generally drawn by oxen.

16. κῶς οὐκ ἂν εἴησαν 'how could they fail to be?' ἄποροι προσμίσγειν 'impossible to get at close quarters with.' Cp. 9, 49 προσφέρεισθαι ἄποροι.

CHAPTER XLVII.

19. ἐπιτηδέης 'adapted to the purpose.'

21. οὐ πολλῷ τέῳ...ἐλάσσονες 'not much less numerous.' For the indefinite τέῳ (τινι) cp. 1, 181 οὐ πολλῷ τέῳ ἀσθενέστερον.

23. διωρύχων. Egypt was so cut up by these canals that though entirely flat it was unsuited for the use of horses or waggons. See 2, 108.

24. προσπλωτοί, navigable by sailing vessels up to a certain distance from the sea.

25. πεντάστομος. The Danube has now four mouths, but there

seem to have been changes, as is often the case with rivers, and other ancient authorities mention six or even seven mouths.

2. κατὰ τὰδε 'as follows.'

28

CHAPTER XLVIII.

5. τῶν, the usual attraction of relative for τοὺς.

6. θέρεος καὶ χειμῶνος, for the case see p. 18, l. 6. πρῶτος...τὸ ἀπ' ἐσπέρης 'first as one starts from the west,' 'first beginning from the west.'

7. κατὰ τοιόνδε...ἐκδιδόντων 'has become the largest for the following reason, namely because other rivers discharge themselves into it.' The genitive absolute explains κατὰ τοιόνδε.

Stein however puts a colon after γέγονε, and a comma only after ἐκδιδόντων, and reads εἰςὶ δὴ οἷδε, when the meaning will be 'this river... has become the largest for the following reason: among other rivers that discharge themselves into it the following are those which make it great.'

9. μέν γε almost equals γοῶν 'at least' and introduces details in a calculation justifying a general statement which precedes, see 5, 52; 6, 46.

11. Πόρατα *Pruth*.

14. πρὸς ἡῶ 'on the east,' joined closely with πρῶτος.

18. αὐθιγενέες, springing in the country itself, i.e. in Skythia.

CHAPTER XLIX.

4. ἐκ τῆς κατύπερθε χώρας Ὀμβρῖκων 'from the district north of the 29 Umbrians'—a loose description of the valley of the Po up to the Alps.

4, 5. Κάρπισ...Ἄλπισ 'Herodotus knows the fact that the Danube receives two great tributaries from the South (the Drave and the Saave) in the upper part of its course, but he does not any longer know the true direction of the streams. Possibly also he conceives the rivers, of which he had heard the Umbrians tell as running northwards from the Alps above their country, to be identical with the great tributaries whereof the dwellers on the middle Danube spoke.' Rawlinson. In the names Κάρπισ and Ἄλπισ we have the earliest trace of the names of the Carpathian mountains and the Alps, but Herodotos conceives them as rivers.

7. ἐκ Κελτῶν. cp. 2, 33 Ἴστρος τε γὰρ ποταμὸς ἀρζάμενος ἐκ Κελτῶν

καὶ Πυρήνης πόλιος ῥέει μέσσην σχίζων τὴν Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἔξω Ἑρακλείων στηλέων, ὁμουρέουσι δὲ Κυνησίοισι, οἱ ἔσχατοι πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων. The geography is so wild that it is impossible to give an exact account of it. The general idea of the western source of the Danube is all that can be understood. The Κύνηγτες appear to refer to some tribe of Southern Spain, and Pyrene is a town at the foot of the Pyrenees.

10. ἐς τὰ πλάγια 'on the flanks' i.e. it washes the side of Skythia. For another description see p. 57, l. 23—p. 58, l. 2.

CHAPTER L.

13. ὕδωρ γε 'as far as mere body of water is concerned.'

ἐν πρὸς ἐν συμβάλλειν 'to compare stream with stream simply,' i.e. without taking account of tributaries. For this absolute use of the infinitive cp. such phrases as ἐκὼν εἶναι, εἰπεῖν or ὡς εἰπεῖν, δοκέειν ἐμοὶ κ.τ.λ. The phrase ἐν πρὸς ἐν indicates a general comparison without regarding external circumstances, cf. Thucyd. 2, 97 ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν ὃ τι δύνατον Σκύθαις ὁμογνωμονοῦσι πᾶσιν ἀντιστῆναι. ἀποκρατέει 'is easily superior,' cp. p. 42, l. 15. The ἀπό strengthens the sense of the verb. See p. 35, l. 11.

16. ἐς πλήθος...συμβάλλεται 'contributes to its quantity,' lit. contributes to it as to its quantity, cp. 3, 135 ἐς τὰ δῶρα ὀλκάδα οἱ ἔφη συμβαλέεσθαι.

20. ὕεται 'is rained upon.' ὀλίγῳ adv. 'little,' 'to a small extent,' p. 18, l. 6.

21. πάντα, sc. τὸν χειμῶνα, all through the winter. νιφετῷ χρᾶται = νίφεται, 'it is snowed on,' cp. p. 18, l. 5 αἰεὶ νίφεται.

25. τὸ θέρος 'in the course of the summer.'

30 2. ἀντισήκωσις 'a balance,' created by the two peculiarities counteracting each other.

3. αἰεὶ i.e. both summer and winter.

CHAPTER LI.

5. Τύρης *Dniester*, 'still called the Tyral near its mouth,' R.

6. ἐκ λίμνης μεγάλης, the *Dniester* is connected with a considerable lake near Lemberg, but its true source is separate from it.

8. Ἑλληνες...καλέονται, Tyras was a colony from Miletus.

CHAPTER LII.

11. λίμνης, the Bong (Hypanis) does not flow from a lake. ἵπποι ἄγριοι, there are still herds of horses running loose in Ukraine.

12. μήτηρ Ὑπάνιος, so the Maeotis is called the *mother* of the Pontus, p. 51, l. 4.

15. πρὸς θαλάσσης 'in the direction of the sea,' p. 11, l. 22.

17. κρήνη πικρή, no such 'brackish fountain' is known to exist. οὕτω δὴ τι followed by relative clause, see p. 16, l. 16, 'so brackish that though small it infects the Hypanis—one of the largest of rivers.'

19. ἐν ὀλίγοισι μέγαν 'greater than most,' lit. great among a few, cp. 9, 41 ὃς ἐν ὀλίγοισι Περσέων ἦν ἀνὴρ δοκιμος παρὰ Ξέρξῃ.

23—4. συνάγουσι τὰ τέρματα 'approach each other.'

26. εὐρύνων τὸ μέσον 'gradually widening the space between them.'

CHAPTER LIII.

2. πολυαρκέστατος 'of the most varied productiveness,' 'useful 31 for the greatest number of purposes.'

5. τούτῳ i.e. to the Nile, which was always regarded as the most wealth-giving of rivers owing to its flooding of the country.

8. εὐκομιδестаτας 'most cared for,' and so, 'richest.' εὐκομιδής does not seem to occur elsewhere. κτήνεσι 'for the use of cattle,' i.e. for feeding cattle. The dative depends on the νομάς...εὐκομιδестаτας rather than on παρέχεται.

10. παρὰ θολεροῖσι 'by the side of muddy streams.' The streams running in the same direction and in its neighbourhood are turbid.

13. πηγνυνται 'form,' 'crystallize.'

14. ἀνάκανθα 'without backbones,' said to be a kind of sturgeon (*acipenser*). ἐς τὰρίχευσιν 'for salting and preserving.' Athenaeus enumerates among salt fish τάριχος ἀντακαῖον (3, 118 D).

16. ἐς τὸν τεσσεράκοντα...ἔστι. Barges go up the Dnieper as far as Smolensko, about 1500 miles. Whether Herodotos considered that distance possible in 40 days we cannot be certain. There are some rapids near *Ekaterinoslav* (about a fourth of the way up) of which Herodotos takes no notice, and it seems clear that he did not know so much as 1500 miles of its course.

19. φαίνεται ῥέων 'it evidently flows,' p. 8, l. 11.

24—5. ἀγχοῦ τε...γίνεται καὶ οἱ συμμίσγεται ὁ Ὑπανίς 'when the Borysthenes nears the sea the Hypanis joins it.' For simultaneousness indicated by τε—καὶ cp. 9, 55 ἐς νείκεά τε συμπεσόντες ἀπίκατο καὶ ὁ κήρυξ τῶν Ἀθηναίων παρίστατο 'they had just come to a quarrel when the Athenian herald arrived.' So 9, 55; 8, 83 ἡὼς τε δὴ διέφαινε καὶ οἱ σύλλογον ποιησάμενοι κ.τ.λ. See also 5, 41, 86; 6, 134 and elsewhere

ἐς τωὐτὸ ἔλος 'into the same mere or *liman*,'—a shallow firth, which in summer is almost a marsh.

27. ἐὼν ἔμβολον τῆς χώρας 'a tract of country shaped like the beak of a ship,' lit. 'being a ship's-beak of the land,' though Herodotos uses the masculine for a real beak, 1, 166 αἱ περιεοῦσαι νῆες ἀπεστράφατο τοὺς ἐμβόλους.

28. Δήμητρος, some MSS. have Μητρὸς sc. Cybele, whose head appears on coins of Olbia. But there is not sufficient authority for the change.

29. Βορυσθενεῖται κατοίκηνται, that is, the city of Olbia.

30. τὰ ἀπὸ τούτων τῶν ποταμῶν 'the facts ascertained about these rivers.' ἀπὸ is used with a noun indicating something distant from which news or information is brought, where we should say 'in' or 'about.' Cp. p. 114, l. 8 τὰ ἀπὸ τῆς νήσου, 8, 94 οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι Κορινθίοισι. Eurip. *I. T.* 540 τίς εἰ ποθ'; ὥς εὖ πυνθάνει τάφ' Ἑλλάδος, 'the things occurring in Greece.'

CHAPTER LIV.

32 2. Παντικάπης, see p. 12, l. 2. This and the two rivers next named cannot be identified.

5. Ὑλαίην, p. 12, l. 13.

CHAPTER LV.

10. τὸν Ἀχιλλήϊον καλεόμενον δρόμον 'what is called the race-course of Achilles,' a sandy tract now called *Kōra Tendra* which seemed a good place for a stadium, and was therefore connected by the Greeks with the 'swift-footed' Achilles, whose name is found in connexion with several of these northern districts. It was also called the White Strand, (Λευκὴ Ἀκτὴ), see Eurip. *Androm.* 1262 and *Iph. Taur.* 436 ...λευκὰν ἀκτὰν, Ἀχιλλῆος ὁρόμους καλλισταδίους, ἄζεινον κατὰ πόντον. Pausanias (3, 19, 11) speaks of a temple of Achilles in an island Leukè at the mouth of the Ister.

CHAPTER LVI.

12. κατὰ τοῦτο...ὁ Βορυσθένης 'at the farthest point up to which the Borysthenes is known.'

16. τῶν βασιλῆων Σκυθέων, p. 12, l. 16.

CHAPTER LVII.

18. τάνεκαθεν (τὰ ἀνέκαθεν) 'far up country,' or 'primarily,' 'originally,'—used chiefly in regard to descent or pedigree, see 5, 55; 6, 125, 128. ἐκ λίμνης μεγάλης, the lake Ivan-Ozero which is the source of the Don is a small one.

20. Μαιῆτιν, see p. 13, l. 3.

22. ἄλλος ποταμός, several rivers flow into the Don, and some identify the Hyrgis with the Donetz, others with the Seversky.

CHAPTER LVIII.

23. οὕτω δῆ, used in summing up, 'thus as described.'

24. ἐσκενάδεται 'are furnished with.' For the form of the 3rd person plural perf. passive of -ζω verbs cp. ἀγωνίδαται.

25. ἐστὶ ἐπιχολωτάτη 'most prone to produce gall,' 'most bilious.'

26. τῶν...ἔδμεν, for the attraction see p. 28, l. 5.

27. ἔστι σταθμώσασθαι, 'it can be inferred,' with dative of means as 3, 15 πολλοῖσι καὶ ἄλλοισι ἔστι σταθμώσασθαι ὅτι τοῦτο οὕτω νενομίκασι ποιεῖν. Herodotos has three forms σταθμᾶσθαι, σταθμέεσθαι, σταθμοῦσθαι.

CHAPTER LIX.

1. εὐπορα 'in abundant supply.' δῆ summarises and dismisses 33 a subject, the English 'then' may perhaps best represent it, p. 4, l. 8.

2. κατὰ τάδε σφι διακέεται 'are established among them as follows.' σφι is ethic dative. For νόμαια see p. 43, l. 1; p. 44, l. 16 etc.

4. ἐπὶ δὲ, adv. 'and besides them.' ἱλάσκονται 'worship,' equivalent to the σέβονται of 5, 7. The pre-eminence of Ἰστίη (*Ἔστια Vesta*), by which Herod. represents the Skythian *Tabiti*, seems connected (1) with the worship of fire, widely spread in Eastern lands and

perhaps even more natural in a rigorous climate, and (2) with the domestic life and the family. The latter idea is found among the Mongols.

8. βασιλήϊοι...Ποσειδέωνι, for the 'royal Skyths' bordered on the Palus Maeotis (Sea of Azov). See p. 12, l. 16.

10. ὀρθότατα 'very correctly,' because Παπαῖος seems to Herodotos to indicate 'father.' The other deities seem to represent a system of element worship. Οὐρανίη Ἀφροδίτη, as Stein explains on 1, 105, was widely worshipped under different names—in Assyria as *Mylitta*, in Arabia as *Alilat*, in Phoenicia as *Astarte*, in Ascalon as *Derketo*, among the Iranians as *Anaitis*.

Herodotos gives no Skythic word for Heracles or Ares, and we know nothing of what they represent among the Skythians. But a warlike nation would be certain to have some object of worship connected with war, and from p. 34, l. 25 this deity seems at any rate to have been represented by the scimitar or sword. Θαμιασάδας has been connected with the Zend word for God—*maśdāo*.

CHAPTER LX.

15. θυσίη 'the *method* of sacrificing,' p. 110, l. 20. περὶ πάντα... ὁμοίως 'in all the sacred rites alike,' i.e. whichever of the above-named gods is being worshipped.

19. τὴν ἀρχὴν τοῦ στρόφου, 'the end of the rope,' cf. Eurip. *Hipp.* 761 ἐκδήσαντο πλεκτὰς πεισμάτων ἀρχάς. πίπτοντος 'while the victim is in the act of falling.'

21. περὶ ᾧν ἔβαλε, 'he slips the halter round its neck.' βρόχῳ is an instrumental dative, so in 1, 141 περιβαλεῖν πλῆθος πολλὸν τῶν ἰχθύων when ἀμφιβλήστρω is understood. ἔβαλε is an instantaneous aorist, and the insertion of ᾧν between περὶ and ἔβαλε by tmesis adds to the notion of quickness.

σκυταλίδα...ἀποπνίγει 'putting a stick (into the knot of the rope) he twists it round and chokes the animal.' He makes a kind of tourniquet.

22. οὔτε πῦρ ἀνακαύσας, that is, without lighting any fire on the altar for burning the thighs or feet. The carcass is boiled over the fire described below. οὔτε καταρξάμενος, without performing any initiatory rites, as cutting off and burning hair, sprinkling with meal etc.

CHAPTER LXI.

25. αἰνῶς, cp. p. 30, l. 16.

26. ᾧδε...ἐξέύρηται 'they have hit upon the following contrivance for boiling the flesh.'

1, 2. ἦν μὲν...ἐπιχωρίους 'into vessels of the country if they happen to have any.' μάλιστα...προσικέλους, 'which are very like Lesbian mixing bowls.' The shape of the *crater* is attested by various ancient representations, but what peculiarity marked those of Lesbos is not known.

3. χωρὶς ἢ ὅτι 'otherwise than that,' 'except that,' cp. p. 48, l. 15; I, 94 νόμοισι παραπλησίοισι καὶ Ἕλληνες χρέωνται χωρὶς ἢ ὅτι κ.τ.λ.

7. τὰ δὲ...κάλλιστα 'and they (the bones) burn splendidly.'

12. τῶν κρεῶν...ἀπαρξάμενος 'after consecrating some of the flesh and parts of the entrails.' Partitive genitives.

13. πρόβατα, used in the general sense of 'animals' or 'herds.' See p. 14, l. 17: 'they principally sacrifice horses, but they also sacrifice all sorts of cattle besides.'

CHAPTER LXII.

17. κατὰ νομοὺς...τοιόνδε 'in the several districts they have a shrine of Ares of the following kind set up in their respective court houses,' or 'seats of government.' ἐκάστοις would thus be governed by ἐσίδρυνται and σφι is the ethic dative. Stein reads κατὰ νομοὺς ἐκάστοις τῶν ἀρχέων 'in the several districts of the kingdoms.' Abicht κατὰ νομοὺς ἐκάστοισι ἐν τῷ ἀρχηγίῳ ἐσίδρυνται σφι "Ἀρεὸς ἱρὸν τοιόνδε, where ἐκάστοισι must agree with σφι 'they have each in their several districts a shrine of Ares set up in the court house.' The difficulty of a fixed place of government for people of the nomadic habits attributed to the Skyths will doubtless occur to everyone. συννενέεται = συννένηνται. See p. 32, l. 24.

18—20. φρυγάνων...ἐλασσον, so again to pile up fagots enclosing three-quarters of a mile square would imply the existence of great woodlands, of which the country has been shown to be mostly bare. The στάδιος is 625 feet.

20. ἄνω δὲ τούτου 'and on the top of this structure'; some word must be supplied representing the result of the process described in the last sentence.

22. ἐπιβατόν 'possible to ascend,' supply ἐστί.

23. ἀμάξας...φρυγάνων 'they load 150 waggons with faggots.' The genitive φρυγάνων follows ἐπινέουσι 'to pile up' because the verb implies the sense of filling.

24. ὑπονοστέει 'sinks,' 'shrinks,' 'settles down,' so in 1, 191 ὑπονοστηκόςτος τοῦ ποταμοῦ 'when the river had fallen.'

25. ὄγκου 'pile,' 'heap,' but many MSS. have σηκοῦ which means 'sacred enclosure.'

26. ἐκάστοισι sc. ὄγκοις 'on each of such mounds.' τὸ ἄγαλμα = τὸ ἱρόν, 'this is the so-called shrine.' For ἄγαλμα used in a general sense of anything consecrated see p. 10, l. 20; p. 16, l. 3. The custom of setting up and worshipping these sacred swords is attributed by many authors to several Northern tribes: to the Skythians by Lucian, and others: to the Alani and Huns by Ammianus; to the Goths by Jornandes and others (R.). The passage of Ammianus (31, 2, 23) exactly repeats the account of Herodotos: *nec templum apud eos visitur aut delubrum...sed gladius barbarico ritu humi figitur nudus cumque ut Martem regionum quas circumcircant praesulem verecundius colunt.*

28. προβάτων, see l. 13. καὶ δὴ καὶ τοισίδ' 'and they actually sacrifice to such (swords) a good deal more than to the other gods,' καὶ δὴ καὶ introduces an emphatic climax.

I have taken τοισίδε as dative after θύουσι, as does Halm. But others take it to mean 'in the following cases.'

35 2. ὅσους without δ' must be taken to explain the previous sentence. With δ' it introduces another and separate detail. ἀπὸ τῶν ἑκατὸν ἀνδρῶν 'from every hundred men.'

3. τρόπῳ οὐ τῷ αὐτῷ καὶ τὰ πρόβατα 'not in the same way as they do the cattle.' For καὶ after expressions implying comparison cp. 5, 65 ἐκ τῶν αὐτῶν γεγονότες καὶ οἱ ἀμφὶ Κόδρον. *ib.* 92 § 2 φέρον τε ἐς τωὺτὸ καὶ τὸ τοῦ Ἡετίωνος. 6, 92 ἐπεκαλέοντο τοὺς αὐτοὺς καὶ πρότερον.

5. κατὰ τῶν κεφαλῶν 'upon their heads,' i.e. so that the wine runs down their heads.

6. ἐς ἄγγος, so that the blood falls 'into a vessel.' Cp. 5, 5 σφάζεται ἐς τὸν τάφον. *Aeschyl. S. c. Th.* 43 ταυροσφαγεῖντες ἐς μελάνδετον σύκος.

7. καταχέουσι...τοῦ ἀκινάκεος 'they pour the blood over the scimitar,' the genitive after the κατὰ of καταχέουσι as in l. 5.

8. δὴ, continuing the narrative, 'so then,' p. 36, l. 12. ἄνω...κάτω 'at the top of the mound,' 'at the bottom of the mound.'

11. ἱέισι 'they toss into the air.' καὶ τὰ ἄλλα...ἱρήϊα 'and

having also finished the rest of the sacrifices.' This meaning of ἀπέργειν 'to finish' is not found elsewhere, but ἀπό in composition has this sense of completeness in several words, see ἀποπειρᾶσθαι (9, 21), ἀποκηδεύειν (9, 31), ἀποτύφωνται (2, 40). See p. 29, l. 13 (n.).

CHAPTER LXIII.

14. κατεστάσι (better perhaps κατεστᾶσι from κατέσταα) 'have been established,' 'are in existence.' ὑσὶ...νομίζουσι sc. θύειν (or χρᾶσθαι) 'with pigs it is not their practice to sacrifice.' Cp. 2, 50 νομίζουσι δ' ὦν Αἰγύπτιοι οὐδ' ἥρωσι οὐδέν.

15. τὸ παράπαν 'at all.'

CHAPTER LXIV.

17. τὰ δ' ἐς πόλεμον ἔχοντα 'but as to matters pertaining to war,' cp. 6, 2 ταῦτα ἐς τὴν ἀπόστασιν ἔχοντα, 9, 43 χρησμὸς ἐς Πέρσας ἔχων.

19. τοῦ αἵματος partitive, 'some of the blood,' p. 39, l. 20.

21. τῆς λήτης μεταλαμβάνει 'he gets a share in the booty.'

24. λαβόμενος τῆς κεφαλῆς 'having taken hold of the head,' λαβέσθαι followed by genitive of the thing held on analogy with ἐχόμενος. ἐκσείει 'he shakes it out,' i.e. out of the skin.

25. βοὸς πλευρῇ 'with a rib of an ox,' used as a knife. δέψει τῇσι χερσὶ 'he softens (the scalp) with his hands,' i.e. by rubbing it,—the word for scalp is understood from σαρκίσας 'having scraped the flesh from the skin' (τὸ δέρμα), Poll. 2, 233 σαρκίσαι, τὸ τοῦ δέρματος τὴν σάρκα ἀφελεῖν.

26. ὀργάσας 'having kneaded it.' Cp. Arist. Av. 839 πηλὸν ἀποδοῦς ὀργασον.

ἐκ δὲ...ἐξάπτει 'and to the bridle of his horse, which he personally rides, he fastens it.'

1. ἐκ τούτου, for ἐκ τῶν χαλινῶν τούτου τοῦ ἵππου, the horse 36 standing for horse and bridle.

2. χειρόμακτρα 'as napkins.'

4. ἐπέννυσθαι (=ἐφέννυσθαι) 'to clothe themselves with,' epexegetic infinitive.

5. βαίτας, leather coats or jerkins, worn by peasants, Poll. 7, 7 θαίτη ἐστὶ προμήκης χιτῶν, 10, 175 βαίτας τὰς τῶν ἀγροίκων διφθέρας...δ

Σώφρων ἐκάλεσε. See Theocr. 3, 25 τὰν βαίταν ἀποδὶς ἐς κύματα τὴνῶ ἀλεῦμαι, *id.* 5, 15.

6. αὐτοῖσι ὄνυξι 'nails and all,' i.e. with the nails hanging to the skin. The dative absolute common with αὐτός, as 9, 17 νέας αὐτοῖσι ἀνδράσι εἶλον πέντε.

7. ποιεῦνται, 'make for themselves': p. 42, l. 5. There does not seem to be any reason for the change from the active in l. 4 to the middle here. Both are correct according to the point of view.

8. ἦν ἄρα 'is, as experience shows' or, as I have found on inspection: Herod. is fond of this ἄρα with imperf. 9. 48 τῶν δ' ἄρ' ἦν οὐδὲν ἀληθές etc., lit. 'it turns out that there was.' So here Herod. seems to hint that he had inspected one of these quivers to see why human skin was preferred as a covering.

10. ἐπὶ ξύλων 'on wooden frames.'

CHAPTER LXV.

12. δὴ in continuation as p. 35, l. 8 etc.

13. αὐτὰς τὰς κεφαλὰς 'the skulls themselves they treat as follows.' For the double accus. cp. 7, 156 ἐποίεε δὲ ταῦτα τοῦτους.

14. ἀποπρίσας, a single instance is taken in spite of the plural ποιεῦσι, cp. p. 37, l. 17.

16. ὁ δὲ...χράται 'he merely puts leather round the exterior and so uses it.' For δὲ in apodosis cp. p. 41, l. 10; 5, 37 τοὺς δ' ἔλαβε τυράννους...τούτους δὲ...ἐξεδίδου.

20, 21. διάφοροι 'at feud.' παρὰ τῷ βασιλεῖ 'before the king as judge,' 'in the king's court of justice,' cp. 3, 160 παρὰ Δαρείῳ κριτῇ.

21. τῶν ἂν λόγον ποιέηται 'if they are men of whom he makes great account.' Cp. 1, 62 λόγον (αὐτοῦ) οὐδένα εἶχον. 9, 7 καὶ δὴ λόγον οὐδένα τῶν Ἀθηναίων ποιέεσθε.

23. ἐπιλέγει 'he (the host) adds.' 2, 156 λόγον τόνδε ἐπιλέγοντες. 5, 4 γῇ κρύπτουσι ἐπιλέγοντες ὅσων κακῶν ἐξαπαλλαχθεὶς ἐστι ἐν πάσῃ εὐδαιμονίῃ.

οἱ...πόλεμον...προσεθήκαντο 'levied war upon him.' Cp. 7, 229 οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίαν προσθέσθαι.

24. ταύτην ἀνδραγαθίην λέγοντες 'alleging this as a proof of bravery.'

CHAPTER LXVI.

26—7. νομάρχης...νομῶ, see p. 34, l. 17.

1. τοῖσι ἄν...ἀραιρημένοι ἔωσι 'any Skythians by whom enemies 37 have been slain'; for the dative of agent with perf. passive verb, see p. 27, l. 12.

4. ἀποκατέεται 'sit apart,' for form see p. 34, l. 17.

6. σύνδυο κύλικας 'two cups apiece.' In the passages in which this compound occurs it generally has the sense of 'in pairs' except in Pind. *P.* 3, 145 where the meaning is rather 'double,' ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς ἀθάνατοι.

CHAPTER LXVII.

11. ἐπὶ μίαν ἐκάστην 'each by itself,' or 'one behind the other,' as 7, 188 ὄρμεον...ἐπ' ὀκτὼ νέας; 9, 31 ἐπὶ τάξεις πλείνας. The use of a divining rod was very widely spread, as seen in the Old Testament, and the account of the Germans by Tacitus (ch. 10).

12. λέγοντες ταῦτα, referring to θεσπίζουσι which implies the uttering of some charm or mystical sentences.

15. Ἐνάρεες...ἀνδρόγυνοι. In 1, 105 Herod. relates how a band of Skythians for plundering a temple of Aphrodite were afflicted with some mysterious disease which deprived them of virility—and were called ἐνάρεες: but no one knows the origin of the word. Hippocrates calls them ἀνάρεις, and attributes this loss of virility principally to climate and constant riding on horseback.

17. ἐπεὶ...σχίσση, a change to the singular, where a single instance is taken instead of a group, as in p. 36, l. 14. τρίχα, three was a mystic number.

18. χρᾶ 'divines,' absolutely as 1, 19; but with accusative and infin. p. 91, l. 22; and with acc. p. 97, l. 13.

CHAPTER LXVIII.

22. ὥς τὸ ἐπίπαν 'as a rule.' 8, 60 § 3 οἰκότα μὲν νυν βουλευομένοισι ἀνθρώποισι ὥς τὸ ἐπίπαν ἐθέλει γενέσθαι.

23. τὰς βασιληίας...ἐπιώρκηκε 'has sworn falsely by the king's hearth.'

24. ὅς καὶ ὅς 'so and so.' In this phrase ὅς is a demonstrative pronoun as in the common phrase ἦ δ' ὅς 'quoth he.'

38 2. διαλελαμμένος 'having been arrested,' the idea suggested by the verb is of the man held on both sides to prevent his escape, cp. 1, 114 ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβεῖν.

7. δεινολογέται 'makes a grievance of it,' i.e. of being charged with perjury. 1, 44 μᾶλλον τι ἐδεινολογέτο ὅτι μιν ἀπέκτεινε τὸν αὐτὸς φόβου ἐκάθηρε 'spoke somewhat more bitterly because his son had been killed by the man whom he himself purified of blood-guiltiness.'

9. καταδήσωσι 'convict him,' opposed to ἀπολύειν also in 2, 174 ὅσοι αὐτὸν ἀπέλυσαν μὴ φῶρα εἶναι... ὅσοι μιν κατέδησαν φῶρα εἶναι. τοῦ δέ, for δέ in apodosis see p. 36, l. 16.

14. δέδοκται 'it is a settled law,' 9, 74 δέδοκτο 'it was his regular plan.'

CHAPTER LXIX.

19. στομῶσαντες 'having gagged him.'

23. ἐπεὰν... κατακαυθῇ 'when their pole has been burnt through,' the yoke which went across the shoulders of oxen was attached to the pole, when therefore the latter was burnt through the animals were free.

26. οὐδὲ τοὺς παῖδας λείπει 'he does not leave their sons alive either,' a policy not peculiar to Skythians. According to Polybius (23, 10) Philip V. of Macedonia did the same, quoting a verse of Stasinus,

νῆπιος δὲ πατέρα κτείνας υἱὸς καταλείπει.

See also Cicero *de off.* 1 § 97; *Brut. ep.* 1, 16 § 6.

CHAPTER LXX.

39 3. τῶν τὰ ὅρκια ταμνομένων 'of those taking the oath,' lit. 'of those having the oath-victims killed for them.' 9, 26 ὅρκια ἔταμον, inf. p. 118, l. 5. The middle is used here of those who get the victims and thus take the oath upon themselves. So l. 9 ποιεύμενοι, and ὅρκιον ἐποιήσατο 1, 141; 9, 92. Tacitus (*A.* 12, 47) ascribes a similar custom to the Iberi and Armenians. We may compare the mediæval superstition of signing a contract with blood.

4. ὑπέατι seems a very doubtful form, though in the mss. Stein writes ὑπέατι. But the best attested form is ὄπεας (Poll. 10, 141), one of the tools of a shoemaker, 'an awl.' A diminutive ὀπήτιον is also given, connected with ὀπή 'an opening.'

7. κατεύχονται πολλά 'they utter long and earnest prayers,' p. 101, l. 25.

CHAPTER LXXI.

11. ἐς ὃ 'as far as,' p. 32, l. 12.

14. κατακεκρωμένον 'covered all over with wax,' as among the Persians, I, 140.

17. συνερραμμένην ὀπίσω 'and when it is sewn up again.' For ὀπίσω 'again' cp. 2, 86 συρράπτουσιν τὴν νηδὺν ὀπίσω, I, 61 ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα.

20. βασιληῖοι, p. 12, l. 16. τοῦ ὠτός 'a piece of the ear,' cp. p. 35, l. 19.

22. καταμύσσονται, 'lacerate and disfigure,' see 3, 76, 108.

23. διαβύνονται, 'they thrust arrows through their left hand,' used before of putting the rudder through the keel, 2, 96.

27. ἐν Γέρροισι...εἰσι, 'there they are in the territory of the Gerrhoi who dwell farthest off of any of the tribes.' ἔσχατα is adverbial.

1. καὶ ἐν τῇσι ταφῇσι 'at the place of tombs,' 'among the tombs.' 40

4. ῥίψι 'with osiers.' Naturally the tombs that have remained to be found by modern explorers are those which were made of stone.

5. τῶν παλλακῶν...χρυσίας. In the tomb opened near Kertch, described by Rawlinson, and in that figured in Reinach Tolstoi and Kondakoff's *Antiquités de la Russie Méridionale*, these several objects appear—skeletons of a woman and of certain slaves, and many vessels of earthenware and of the precious metals. The idea is evidently that which appears in the burial customs of many nations, of the king or warrior being accompanied in the other world by all the service and splendour to which he was accustomed in this life. The slaughter and burial of the horse was common to many German and Celtic tribes, as well as the Mongols.

7. διήκονον, his personal attendant. The courier taking the royal messages (ἀγγελόφορος) would be an important member of a court, as he was among the Persians and in the Roman provinces.

9. ἀργύρῳ οὐδὲν...χρέονται, both silver and bronze objects have been found in the tombs. But perhaps Herodotos only means in royal tombs, or he may have been misinformed. Of the Massagetæ he says (I, 215) that they used gold and bronze, but not silver or iron.

CHAPTER LXXII.

13. ἐνιαυτοῦ περιφερομένου 'at the end of a year,' 'as a year comes round.' The present participle is used poetically of the continuous lapse of time. But Homer's plural περιπλομένων ἐνιαυτῶν is not really parallel. The singular ought to mean 'in the course of a year,' i.e. some time during the year.

15. τοὺς ἐπιτηδεωτάτους 'the most suited to the purpose,' i.e. the best.

17. ἀργυρώνητοι, just as he has preserved a tradition of a time in Greece when there were no slaves (6, 137 οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω οὐδὲ τοῖς ἄλλοισι Ἑλλησι οἰκέτας, cp. Polyb. 12, 6).

21. ἀψίδος ἥμισυ 'half a wheel.' ὕπτιον with the concave side uppermost.

24. πολλά ταῦτα 'many such stakes and half wheels.'

25. κατὰ τὰ μήκεα adv. 'lengthways.'

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2. ἀμφότερα, both the fore and hind legs.

3. μετέωρα, not touching the ground.

4, 5. ἐς τὸ πρόσθε, adv. 'in front.' ἐκ πασσάλων δέουσι 'fasten to pegs.' Cp. 5, 31 τὰς ἐκ ταύτης (νήσου) ἀρτημένας.

9. παρὰ τὴν ἄκανθαν 'alongside of the backbone.'

10. δὲ in apodosis, p. 36, l. 16. ὑπερέχει τοῦ ξύλου τούτου 'there is a part of this stake projecting,' a partitive genitive standing for μέρος τι ξύλου.

11. τόρμον 'a hole' or 'socket' [τορέω].

12. κύκλῳ τὸ σῆμα 'round the tomb'; in 1, 185 he has κρηπίδα κύκλῳ περὶ αὐτὴν ἤλασε, and both Stein and Abicht insert περὶ here. It is just possible to regard it as a construction κατὰ σύνεσιν, and that κύκλῳ may govern an accusative as implying περὶ: or that ἐπιστήσαντες may be regarded as = στήσαντες ἐπὶ, cp. p. 20, l. 2 ἐπὶ τὸ σῆμα τιθεῖσι. See p. 118, l. 7 κύκλῳ τοῦ τείχεος when κύκλῳ has a certain prepositional force 'on the wall all round.'

16. κατὰ τοὺς φίλους 'to the presence of their several friends,' so 8, 85 κατὰ μὲν Ἀθηναίους ἐτετάχατο Φοῖνικες 'opposite the Athenians.'

17. κειμένους refers to the dead men, not to φίλους.

19. τῶν καὶ τοῖσι ἄλλοισι, attraction of relative to the partitive genitive of antecedent, p. 28, l. 5, 'some of all the things which (τὰ) they give to the others.'

20. ἰδιῶται 'private persons,' as opposed to the kings.

21. καθαίρονται 'purify themselves.'

24, 25. πέλους εἰρινέους 'woollen felt,' p. 14, l. 21.

συμφράξαντες ὡς μάλιστα 'having made them (the pieces of felt) join as closely as possible.' This is a primitive form of a tent, used here as a vapour-bath.

26. ἐκ πυρὸς διαφανέας 'made red hot in a fire,' 2, 92 ἐν κλιβάνῳ διαφανεῖ πνίξαντες. ἐκ πυρὸς is little more than the instrumental πυρὶ, it is more common with genitive of agent.

27. ἐν μέσῳ...πέλων 'in the centre of the hut formed by the sticks and felt.'

CHAPTER LXXIV.

1, 2. κάνναβις...λίνῳ 'hemp'...'flax.' Hemp is not now grown 42 in Southern Russia.

3. ταύτῃ 'in this respect,' i.e. in its thickness and size. ὑπερφέρει sc. τοῦ λίνου, but it is also used absolutely, 8, 144 χώρα κάλλει καὶ ἀρετῇ μέγα ὑπερφέρουσα.

5. ποιεῦνται, see on p. 36, l. 7.

6. ὅστις μὴ...εἴη 'unless he was well acquainted with it.' So ὅ,τι μὴ in the sense of 'except' can stand even without a verb. The optative and μὴ are used to give a general or indefinite sense, as also the μὴ in 83 δὲ μὴ εἰδέ κω 'anyone without previous acquaintance with.'

7. λίνου ἢ καννάβιός ἐστι 'whether these garments were of flax or hemp.'

8. δοκήσει 'will be sure to think.' This future for δόξω does not occur again in Herodotos and rarely in Attic poetry.

CHAPTER LXXV.

10. ὦν resumptive, after the digression on the nature of the hemp.

13. θυμιάται 'catches fire,' 'burns' (like incense).

15. πυρίῃ 'vapour-bath.' For ἀποκρατήσῃ used absolutely, see p. 29, l. 14.

19, 20. κατασώχουσι...τρηχύν 'pound on a rough stone.' ξύλου is partitive, 'some of the wood of cypress, cedar and frankincense.'

21. παχὺ ἐὼν 'becoming a thick paste.'

23. ἅμα μὲν...ἅμα δέ indicate the same operation rather than the same time, like the English 'at once.' σφέας...ῥοχαι 'pervades them,' 'is imparted to them.'

CHAPTER LXXVI.

13 2. μή τί γε ὦν ἄλλων 'to say nothing of those (νόμαϊα) of other people.' Cp. Plato *Protag.* 319 D μὴ τοῖνυν ὅτι τὸ κοινὸν τῆς πόλεως οὕτως ἔχει, ἀλλ' ἰδίᾳ κτλ. 'to say nothing of public business being so conducted.'

3. ἥκιστα δὲ sc. χρῶνται. ὡς διέδεξαν...Σκύλη 'as they showed in the case of Anacharsis and again a second time in that of Skyle.'

4. δεύτερα is adverbial. The duplication of such words is like αὖ πάλιν. Cp. Homer *Il.* 1, 513 δεύτεροισι αὖτις.

τοῦτο μὲν 'in the first place,' usually answered by τοῦτο δέ. Here there is nothing to answer it till the δέ of p. 44, l. 17. So in Soph. *Aj.* 670—3, and *Oed. C.* 440—1 τοῦτο μὲν is answered simply by δέ. Conversely we have τοῦτο δέ without τοῦτο μὲν in 5, 45; 8, 60; in 6, 125 τοῦτο μὲν is followed by μετὰ δέ. In the present case the long interval between the two would make τοῦτο δέ unnatural.

5. ἀποδεξάμενος σοφίην πολλήν 'having displayed much wisdom,' having taught people a great deal. So often with ἔργα 1, 59; 8, 17; 9, 71. Cp. 2, 111 ἀποδέξασθαι οὐδεμίην στρατηγίην.

6. κατ' αὐτήν 'all over it,' sc. τὴν γῆν.

7. ἦθεα τὰ Σκυθίων 'the dwelling-places of the Skyths,' p. 46. l. 21; 1, 15 Κιμμέριοι ἐξ ἡθέων ὑπὸ Σκυθίων ἐξαναστάντες. δι' Ἑλλησπόντου p. 21, l. 23.

8. εὔρε γάρ, the anticipatory γάρ, the reason being given before the statement of the consequent action, εὔξατο κτλ. p. 49, l. 5. τῇ μητρὶ Rhea, as Cybele, whose worship was widely spread in Asia Minor. The female head which appears on the coins of Cyzicus has been supposed to represent Cybele, though it seems more probably Persephone. The worship of Cybele is mentioned also at Sestos, Polyb. 21, 6.

12. κατὰ=καθ' ᾧ, 6, 89 κατὰ συνεθήκατο Ἀθηναίοισι 'according to his agreement with the Athenians.'

13. παννυχίδα 'a festival (of songs and dances) lasting all night.' Thus there was a παννυχίς in the Peiraeus in honour of Bendis, the Thracian Artemis, Plato *Rep.* 1, 1; and at the Panathenaea, Eurip. *Heracl.* 781 ἀνεμόμεντι δὲ γᾶς ἐπ' ὄχθῳ | ὀλολύγματα παννυχίοις ὑπὸ παρ- | θένων λαχεῖ ποδῶν κρότοισιν.

14, 15. Ὑλαίην p. 11, l. 24. Ἀχιλλείῳ δρόμον p. 32, l. 10.

16. δὴ resumptive after a parenthesis, p. 35, l. 8.

18. **τύμπανον** 'cymbal' or 'tabour,' the well-known accompaniment of the rites of Cybele. Eurip. *Bacch.* 59; Polyb. 22, 20 (21, 37) **παραγίγνονται Γάλλοι** (priests of Cybele) **παρὰ τῶν ἐκ Περσινούτου ἱερέων τῆς μητρὸς τῶν θεῶν, ἔχοντες προστηθίδια καὶ τύπους.** The **προσστηθίδια** here mentioned are what Herod. calls **ἀγάλματα**, smaller figures of the goddess which the priests wore fastened to the breast of their robes. **ἐκδησάμενος** 'having fastened to himself.'

20. **ὁ δὲ...ἀπικόμενος** 'and he having come also in person.'

23. **οὐ φασί...γινώσκειν** 'Skyths deny all knowledge of him.' The omission of the article makes the reference more general.

25, 26. **ὥς...ἐπιτρόπου.** This is one of the indications of Herodot. having made a tour among the Northern Greek colonies for personal enquiries. Ariapeithes was a king of some tribe of Skyths, p. 44, l. 19, and **ἐπιτρόπου** 'steward' or 'representative' may mean someone who was superintending his interests in the commercial town Olbia.

3. **ἴστω...ἀποθανών** 'it is certain that he was killed by his brother,' lit. 'let him know that he was killed etc.' A curious way of speaking, as though Anacharsis were conscious and needed to be informed. All the Edd. quote an imitation of this form of speech in Pausanias 1, 6, 8, **εἰ δὲ ὁ Πτολεμαῖος οὗτος ἀληθεῖ λόγῳ Φιλίππου τοῦ Ἀμύντου παῖς ἦν, ἴστω τὸ ἐπιμανὲς ἐς τὰς γυναῖκας κατὰ τὸν πατέρα κεκτημένος.** Diogenes Laertius 8, 4 gives two accounts of his death, one that he was shot by his brother during a hunting expedition, another that he was killed while actually performing Greek religious rites (**τελετὰς Ἑλληνικὰς διατελοῦντα**).

CHAPTER LXXVII.

10. **ἀσχόλους...ἐς πᾶσαν σοφίην** 'without leisure for any wisdom,' i.e. that they paid no attention to any wisdom. **ἄσχαλος** however generally means 'busy' 'occupied with.'

13. **ἄλλως πέπαισται** 'has been circulated by the Greeks themselves as a foolish jest.' Still this accomplishment was always regarded as a characteristic of the Spartans: and at the supposed period of the visit of Anacharsis (about B.C. 600) the Spartans were the leading people in Greece in the eyes of foreigners. **σοφίην** must not here be taken in its later meaning of philosophy, but of that practical wisdom described by Plutarch (*Tiem.* 2) **τὴν καλουμένην σοφίαν, οὗσαν δὲ δεινότητα πολιτικὴν καὶ δραστηρίαν σύνεσιν**, which he conceives however to begin with Solon of Athens; but the institutions at Sparta were older and would be regarded as the most prominent product of such practical philosophies. See p. 55, l. 15.

12. δοῦναί τε καὶ δέξασθαι λόγον 'to give and take an argument,' 'to argue.' Part of the training of the Spartan youths was intended to make them both pithy and acute in answers—τῇ πολλῇ σιωπῇ τοὺς παῖδας ἀποφθεγματικούς καὶ πεπαιδευμένους πρὸς τὰς ἀποκρίσεις μηχανώμενος, Plut. *Lyc.* 19. And in view of the shrewd opinions expressed by Spartans, Plutarch reports someone as saying that 'to Laconize was rather to sharpen the wits than to train the body'—μᾶλλον ἐστὶ τὸ φιλοσοφεῖν ἢ τὸ γυμναστεῖν λακωνίζειν (*ib.* 20).

15. οὕτω δὴ τι ἐπρηξε 'met with a fate somewhat as I have described,' the τι indefinite indicates that Herod. is not sure of the exact story but is satisfied as to the general statement that his fate was διὰ ξενικά τε νόμαια καὶ Ἑλληνικὰς ὁμιλίας 'owing to his introduction of foreign habits and his intercourse with Greeks.'

CHAPTER LXXVIII.

18. παραπλήσια τούτῳ = παραπλήσια ἐκείνοις ὃ ἐπαθε οὗτος 'met with much the same fate as Anacharsis.'

20. ἐξ Ἰστρινῆς 'by a woman of Istria,' a Milesian colony at the mouth of the Danube; the woman was therefore a Greek.

2. ἀστί 'a native woman,' opposed to δοῦλος in 1, 173. See p. 85, l. 1.

3, 4. διαίτη...Σκυθικῇ 'was by no means fond of the Skythian mode of life.' ἀρέσκεσθαι in Herod. is constructed in two ways. (1) With dat. of person, 9, 79 μὴ ἄδοιμι τοῖσι ταῦτα ἀρέσκεται 'are pleasing to.' (2) With dative of the thing or person liked, as here, and 9, 66 οὐκ ἀρεσκόμενος τοῖσι πρήγμασι. (3) With a participial sentence, *ib.* οὐκ ἀρέσκετο Μαρδονίου λειπομένου.

5. ἀπὸ παιδεύσιος 'as the result of the education.'

6. τῆς ἐπεπαίδευτο 'in which he had been brought up,' τῆς represents a cognate accusative (ἣν παίδευσιν) but is attracted into the case of παιδεύσιος, see p. 41, l. 19.

εὔτε ἀγάγοι 'whenever he led,' optative of repeated action, p. 23, l. 20.

7. Βορυσθενιῆτων ἄστυ 'Olbia,' see p. 11, l. 11.

9. ἐς τοὺτους following ἄστυ 'to the men of this city,' cp. p. 24, l. 16.

ὅπως ἔλθοι, as in l. 6. This temporal use of ὅπως and optative with indefinite meaning 'as often as' is common in Herod., cp. p. 23, l. 20; 1, 17 ὅπως ἔχοιεν ἐνθεῦτε ὁρμώμενοι τὴν γῆν σπεῖρειν: but it does not seem to be usual in Attic.

10. καταλίπεσκε 'used to leave.' This iterative tense—always without augment—is formed by adding ε-σκον to the present stem, or as here and in l. 13 λάβεσκε to the aorist stem. For the latter cp. εἶπεσκε, φάνεσκε, p. 74, l. 7. In Homer we have among others ἔσκε 'used to be' as imperf. of εἶμι. Monro, *Homeric Grammar*, § 49.

13. λάβεσκε ἄν 'used to assume,' for ἄν with imperf. in iterative sense cp. Plat. *Apol.* 22 B διηρώτων ἄν αὐτοῖς τί λέγοιεν. See Goodwin, *M. and T.* § 162.

14. ἡγόραζε 'used to go into the market-place,' cp. 2, 35 αἱ γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, 3, 137 εἰρόντες μιν ἀγοράζοντα, *infr.* p. 98, l. 7.

16. καὶ τᾶλλα... Ἑλληνῶν 'and besides the other Greek customs which he adopted he used to sacrifice to the gods according to the laws of the Greeks.' τᾶλλα 'in other respects.'

18. διατρίψει opt. of indefinite repetition as in l. 6.

21. ἐν Βορυσθένει, in Olbia. ἐς αὐτὰ sc. οἰκία 'he brought a wife into his house there.' ἔγημε is constructed as if it were ἔγημε καὶ ἡγάγετο, cp. 6, 69 ὡς με ἡγάγετο ἐς ἑωυτοῦ, 9, 108 ἐπεὶ... ἡγάγετο ἐς ἑωυτοῦ Δαρεῖω τὴν γυναῖκα.

22. ἐπιχωρίην 'a native of the town.'

CHAPTER LXXIX.

23. ἔδεε 'it was fated,' cp. 6, 64 ἔδεε δὲ, ὡς οἶκε, ἀνάπυστα γενόμενα ταῦτα καταπαῦσαι Δημόρητον τῆς βασιλῆης, 6, 135 ἀλλὰ δέειν γὰρ Μιλτιάδεα τελευτᾶν μὴ εὔ. See also 5, 33, 95; 9, 109.

24, 25. ἐγένετο sc. κακῶς. ἀπὸ προφάσιος τοιῆσδε, 'from the following cause,' from a circumstance which I will now narrate. πρόφασις in Herod. is often a real cause or occasion, rather than a pretext, as in 6, 54 ταύτης τῆς προφάσιος ἐχόμενος 'seizing this opportunity.' At p. 78, l. 9 it is nearer the sense of 'pretext.' See also διὰ πρόφασιν, p. 83, l. 19.

Διονύσω... τελεσθῆναι 'to be initiated in the Dionysian mysteries.' The Bacchic revels were a kind of secret mystery connected with the Eleusinian mysteries, as is seen in the *Bacchae* of Euripides. The Dative of the god to whom the initiated is consecrated is not the commonest construction. The phrase in Aristoph. *Ranae*, 357, is βακχεῖα τελεσθῆναι: but see Xen. *Sympr.* 1, 10 ἀξιοθέατος ἦν τοῖς τετελεσμένοις τούτῳ τῷ θεῷ.

25. μέλλοντι... τελετὴν 'when he was about to begin the sacred rite.' ἐς χεῖρας ἄγεσθαι, 'to take in hand,' cp. 7, 8 ὡς ἐμελλε ἐς χεῖρας ἄξεσθαι

τὸ στράτευμα, 1, 126 αὐτὸς δοκέω θείῃ τύχῃ γεγονῶς τὰδε ἐς χεῖρας ἄγεσθαι.

26. μέγιστον 'very extraordinary,' 'most portentous.'

28. ὀλίγον τι πρότερον. The MSS. vary between ὀλίγον and ὀλίγω, see p. 51, l. 3; p. 29, l. 20; p. 46, l. 22.

46 2. σφίγγες τε καὶ γρύπες. Griffins are said to be frequently found as ornaments on Skythian tombs, but not Sphinxes. Pausanias (1, 25, 5) describes the helmet of Athena in the Parthenon as having a figure of a Sphinx, with griffins on either side of it. For the Egyptian Sphinx, see 2, 175.

ὁ θεὸς 'Zeus.'

3. κατεκάη πᾶσα 'was entirely consumed.'

5. τοῦ βακχεύειν πέρι, 'in regard to their indulgence in the Bacchic revel.'

6. ἐξευρίσκειν 'to invent,' 'to imagine.' τοῦτον ὅστις 'of such a kind as to': see p. 99, l. 5, where the same meaning is given to τοῦτο τὸ by the use of μὴ and the optative, as is here given by the use of ὅστις. In Latin this modification of sense would have been effected by the use of the subjunctive.

8. τῷ Βακχείῳ sc. Διονύσῳ, p. 45, l. 24.

διεπρήστευσε, a wholly unknown word. It appears to mean 'hastened,' 'went in a state of excitement.' Abicht reads διέδρη ἐνθεῦτεν. For other emendations see Notes on the Text. It may be connected with the root seen in πρηστήρ (πλμπρημι) 'in hot haste'; or, as Stein suggests, a local dialect word meaning 'to deride,' 'to mock.'

10. γὰρ beginning a speech. Here it implies 'I say this for you laugh at us,' and may be represented by the English 'so' or 'so then.'

11. λαμβάνει, 'takes possession of us,' 'inspires us.' Cf. νυμφόληπτος, θεόληπτος, φοιβόλαμπτος, p. 8, l. 24.

12. ὑπὸ...μαίνεται 'is maddened by the god,' like such constructions as ἀποθανεῖν ὑπὸ τινος.

16. σὺν τῷ θιάσῳ 'with his band of Bacchanals.'

18. κάρτα συμφορὴν μεγάλην ἐποιήσαντο 'regarded it with very great indignation,' 5, 5 αἱ δὲ ἄλλαι συμφορὴν μεγάλην ποιεῖνται, and so often.

CHAPTER LXXX.

21. ἦθεα, p. 43, l. 7. προστησάμενοι 'having put at their head,' 'having adopted as their leader.'

23. ἐπανιστέατο = ἐπανίσταντο, 'began an insurrection against.'

24. μαθὼν τὸ γινόμενον ἐπ' ἑωυτῷ 'understanding that the measure was directed against himself,' or, 'having been informed of the measures that were being taken against himself,' repeating the sense of ἐπὶ in ἐπανιστέατο. Cp. 6, 74 συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, *ib.* 88 μηχανήσασθαι ἐπ' Αἰγινήτησι.

5. παραδίδωμι, pres. for certain and immediate future, 'I will at once hand over,' p. 54, l. 22.

11. ἀπήγετο 'departed with him,' 'took him away with him.'

12. αὐτοῦ ταύτῃ 'on the spot.'

13. περιστέλλουσι 'jealously guard,' 'carefully maintain.' 3, 31 τὸν νόμον περιστέλλοντες, 3, 82 τὸ τοιοῦτο περιστέλλειν. See also 2, 147; 9, 60.

14. παρακτωμένοισι 'who adopt from outside,' the *παρὰ* implies addition to existing customs.

15. ἐπιτίμια, p. 25, l. 5.

CHAPTER LXXXI.

18, 19. ἤκουον 'I used to be told,' i.e. when in the country.

καὶ γὰρ...εἶναι 'for in fact (I was told) both that they were very numerous, and that they were few for Skyths,' i.e. for such a great people as the Skyths. Thucydides (1, 97) says that no nation whether in Europe or Asia could withstand the Skyths if they were only of one mind. Xenophon also (*Cynab.* 1, 1, 4) notices their great numbers. For the construction ὡς Σκύθας εἶναι cp. p. 58, l. 20; 2, 8 οὐκέτι πολλὸν χωρὶον ὡς εἶναι Αἰγύπτου. Without the infinitive this use of ὡς is frequent, as in Thucyd. 4, 84 οὐδὲ ἀδύνατος ὡς Λακεδαιμόνιος εἰπεῖν.

20. ἐς ὄψιν 'by ocular demonstration.'

22. ὀλίγον τι πρότερον, see p. 45, l. 28.

26. ἐπὶ στόματι τοῦ Πόντου seems to mean 'at the entrance of the Bosphorus.' The epigram referred to in the next note simply says, that it was Πόντου ἐπ' Εὐξείνου, but Athenaeus describes it as dedicated τοῖς θεοῖς τοῖς ἐπὶ τοῦ στόματος ἰδρυμένοις.

27. Πausanías the Spartan regent who won the battle of Plataea (B.C. 479) and afterwards lost credit by his haughty conduct during the siege of Byzantium (B.C. 477). During this latter operation he is said to have set up this bronze bowl with an inscription (Athenaeus, 12, 9, 536 B), in which he speaks of himself as ἀρχων Ἑλλάδος εὐρυχόρου. The bowl was still in its place when Athenaeus wrote—second century A.D.

28. ὅς for τοῦτω ὅς. μὴ indefinite 'to anyone who has never seen this bowl.'
- 48 1. ἑξακοσίους ἀμφορέας, six hundred amphorae would be about 4500 gallons. εὐπετέως χωρέει, see p. 34, l. 8; and 1, 51 (the vessel of Croesus at Delphi).
3. ἔλεγον 'always said' i.e. when I conversed with them, see p. 47, l. 18.
4. ἀπὸ ἀρδίων γενέσθαι 'was made of arrow heads.' ἀπὸ with gen. of material.
8. δὴ continuing a story, 'so,' 'so then.'
9. χρῆμα πολλόν 'a great number,' cf. 3, 109 πολλὸν χρῆμα τῶν τέκνων, so also 3, 130; 6, 43; Arist. *Nub.* 1 ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον.
10. μνημόσυνον ποιήσαντι λιπέσθαι 'to create a memorial of himself to leave behind him.' For this sense of the middle λιπέσθαι cp. 6, 109 μνημόσυνα λιπέσθαι ἐς τὸν πάντα ἀνθρώπων βίον, 2, 136 μνημόσυνον πυραμίδα λιπέσθαι.
- 11, 12. ἐς τὸν Ἑξαμπαῖον τοῦτον 'in this spot called Exampaeus.' The ἐς is pregnant,—he brought it to Exampaeus and there dedicated it. ταῦτα δὴ...ἤκουον, 'these then are the facts which I was told.' δὴ sums up, but some read δὲ as at p. 7, l. 8.

CHAPTER LXXXII.

15. χωρὶς ἢ ὅτι 'except,' p. 34, l. 3.
16. τὸ δὲ ἀποθωνμάσαι ἄξιον 'but what is most worthy of admiration.' For this construction of ἄξιον with active infinitive cp. p. 23, l. 9; 1, 14 τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστί.
18. παρέχεται sc. ἡ χώρα. ἕχνος, such marks in the rocks have been similarly regarded as footprints in other places, as at Rome. For the size (δλίπηχυν) compare that of the shoe of Perseus preserved in Egypt, 2, 91. φαίνουσι 'they (the natives) show.'
21. ἐς τὸν...λόγον 'to the story which I originally started with the intention of telling,' i.e. the account of the expedition of Darius.

CHAPTER LXXXIII.

- 23, 24. ἐπὶ τοὺς Σκύθας 'to attack the Skyths.' The force of ἐπὶ in ἐπιπέμποντος seems to be partly that of repetition and partly of purpose, cp. 1, 160 ἐπιπέμποντος τοῦ Μαξάρους ἀγγελίας ἐκδιδόναι τὸν Πακτυν. ἐπιτάξοντας 'to levy upon,' 'to order them to furnish.'

2. *ζευγνύναι* 'to bridge,' 7, 33 *τὸν Ἑλλήσποντον ἐξείηυσαν.*

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4, 5. *ἐχρήϊξε...ποιέεσθαι* 'besought him by no means to undertake an expedition against Skythians.' Antabanus similarly dissuaded Xerxes from the invasion of Greece, see 7, 10. For absence of article see on p. 56, l. 25.

καταλέγων 'alleging in detail,' 'dwelling upon,' p. 55, l. 22; p. 65.

1. 26. *τὴν ἀπορίην* 'the difficulty of attacking them.' See p. 77, l. 16; cp. p. 27, l. 16 *ἄμαχοι καὶ ἄποροι προσμίσγειν.*

ἀλλ' οὐ γὰρ ἔπειθε 'but as he had failed to convince him.' The *οὐ γὰρ* gives the reason, the *ἀλλὰ* logically belongs to *ὁ μὲν ἐπέπαιτο κτλ.* But the expression had come to be used independently, see 8, 8 *ἐν νόῳ μὲν εἶχε...αὐτομολήσῃν ἐς τοὺς Ἕλληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε ὡς τότε,* 'but he had not done so for he had not had the opportunity,' or 'but in point of fact he had not had the opportunity.' Like this clause, where the reason precedes the statement of result, is 9, 27 *ἀλλ' οὐ γὰρ ἐν τῷ τοιῷδε τάξις εἵνεκεν στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν.* Cp. p. 43, l. 8.

6. *ἐπέπαυτο* 'had ceased to offer advice,' 'had been silenced.'

CHAPTER LXXXIV.

15. *τοὺς ἐπὶ τούτων ἐπιστεῶτας* 'the men in charge of such matters,'

3, 29 *ἐνετείλατο τοῖς ταῦτα πρήσσοισι τοὺς ἱρέας ἀπομαστιγῶσαι.*

17. *αὐτοῦ ταύτῃ* 'on the spot,' 'at home,' p. 47, l. 12; p. 78, l. 5.

CHAPTER LXXXV.

19. *ἀπίκετο τῆς Καλχηδονίης ἐπὶ τὸν Βόσπορον* 'when he arrived at the Bosphorus in the district of Calchedon,' i.e. on the Eastern shore of the Bosphorus. The topographical genitive, cp. 9, 28 *τοὺς νεκροὺς φάμεν θάψαι τῆς ἡμετέρης ἐν Ἐλευσίνι*, 6, 94 *καταστρέφεσθαι τῆς Ἑλλάδος τοῖς μὴ δόντας αὐτῷ γῆν τε καὶ ἰδω.*, *ib.* 95 *ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλγίον πεδῖον*, p. 94, l. 27.

20. *ἡ γέφυρα* 'the bridge of boats,' l. 2. Polybius says (4, 43) that it began at a headland called Hermaeum which reduced the distance across from 14 to 12 stades.

21. *πλαγκτὰς* 'floating' or 'movable.' The legend of the clashing rocks or Symplegades referred to in the opening lines of the *Medea*:

εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος

Κόλχων ἐς αἶαν κυανέας Συμπληγάδας.

The natural explanation is the appearance presented at different points of the voyage towards the entrance of the Bosphorus, which seems at one time closed, at another open. The rocks, according to the story, remained fixed after the passage of the Argo.

22. ἐπὶ τῷ ἱρῷ. Polybius (4, 39) says that the point on the Asiatic side of the entrance to the Bosphorus from the Pontus was called Ἰερὸν, the opposite point being named Σαραπιεῖον. Perhaps the word ought here to be written Ἱρῷ, rather than that it should be regarded as referring to a particular temple—that of Zeus Ourios, which was probably of later construction. See p. 51, l. 21. ἐθῆετο 'proceeded to take a view of.'

50 3. στάδιοι...μῦριοι, 'the distance from the mouth of the Bosphorus to the Phasis by the most direct course is about 5500 stades, little more than 630 miles, and even allowing for the sinuosities of the coast it is not more than 7000 stades or about 800 miles.' Rawl. Herodotos therefore is far in excess of the truth in his calculation of 11,100 stades or about 1280 miles.

4. τριηκόσιοι καὶ τρισχίλιοι. The broadest part of the Pontus, from the river Thermodon to the Sindic peninsula, is only 2340 stades. The calculation of Herod. therefore is again too great by about 100 miles.

5. τὸ στόμα...στάδιοι. Four stades is less than half a mile, the canal of Constantinople is reckoned as three-quarters of a mile; but it may have become wider since the time of Herodotos.

7. αὐχὴν, the same word is used for the channel by Aeschylus, *Pers.* 73. τὸ refers to στόματος.

8. ἑξκοσι καὶ ἑκατόν. This (about 13½ miles) is also the reckoning of Polybius and others. The true length is 16 miles. Rawlinson suggests that the ancient calculation was made by the rate of a vessel sailing with the current. Something must also be allowed for possible variation of the exact points from which measurements are made.

10. εὖρος...πεντακοσίων. Here again the calculations do not tally with any known line of measurement, though the discrepancy is not very great. Herod. makes it about 55 instead of 50 miles, Strabo taking another line makes it more than double this.

11. μῆκος...χιλίων, 1400 stades is about 153 miles, which is apparently too long, though skirting the western coast the distance is about 135 miles.

12. ἐπὶ τὰ σταδίου, the channel between Sestos and Abydos is about a mile, though the current forces a swimmer or a boat to make a

longer circuit. The length from Gallipoli to the open sea is 40 miles or about 345 stades. The 400 stades (about 45 miles) of Herod. is given by other ancient authorities, and no doubt there is some difference of opinion as to the exact point to which the measurement is to extend.

στεινότητα 'at its narrowest point,' designedly used instead of εὖρος.

14. ἐς χάσμα πελάγεος 'into open sea.' So Plato (*Rep.* 614 D) speaks of τὸ χάσμα τοῦ οὐρανοῦ.

δὴ introducing a final and well-known fact, 'and that is what is called Aegean.'

CHAPTER LXXXVI.

15. μεμέτρηται sc. ἐμοὶ, 'I took the measurement.'

νηὺς, that is, a sailing ship.

16. μάλιστά κη 'on an average' or 'roughly speaking,' p. 14,

l. 11.

20. ἑνδεκα μυριάδες καὶ ἑκατὸν, 111 × 10,000. Herod. (2, 149) reckons 100 ὀργυιαὶ to a stade.

23. τῆς Σινδικῆς. Island of Taman at the entrance of the Cimmerian Bosphorus, p. 16, l. 22.

1, 2. μεμετρέαται, for the form see on p. 14, l. 23. καὶ κατὰ τὰ 51 εἰρημένα πεφύκασιν 'and their natural features are such as I have described.'

παρέχεται 'exhibits,' 'has attached to it,' cp. p. 27, l. 2.

3. πολλῶ τέω, p. 45, l. 28.

4. μήτηρ, cp. p. 30, l. 12. Whether this was the real meaning of Μαῖητις (μαῖα) or not, it was adopted by other writers. Pliny (*N.H.* 6, § 20) says that the Skythian name was '*Temarinda, quo significat matrem maris.*' Another explanation connects it with the Μαῖται or Μαιῶται the name of a tribe on its shores. Steph. Byz. Μαιῶται, ἔθνος Σκυθικὸν μέγιστον καὶ πολυάνθρωπον καὶ τὸ θηλυκὸν Μαιῶτις, ὡς Μαιῶτις λίμνη, ἣν φασὶ κληθῆναι ἀπὸ τοῦ μαῖαν εἶναι τοῦ Εὐξείνου πόντου.

CHAPTER LXXXVII.

6. ὥς ἐθηήσατο 'when he had inspected, 'when he had finished his observation of.'

7. ἀρχιτέκτων 'chief constructor.'

8. Σάμιος. Samos was a Persian dependency, since the fall of Polycrates, see 3, 139—149.

11. ἔθνεα πάντα governed by ἐνταμὼν γράμματα as being equivalent to ἐγγράψας, p. 52, l. 2.

13. σὺν ἱππεύσι 'counting cavalry.'

16. πρὸς τὸν... Ἀρτέμιδος 'to help in the construction of the altar of Orthosian Artemis.' The Byzantines were colonists from the Dorian Megara, and the worship of Artemis Orthosia or Orthia was known among the Dorians, as at Sparta. It was at the altar of Artemis Orthia that Spartan boys were flogged. Pindar (*Olymp.* 3, 30) records the legend of a consecration of a doe to Ὀρθωσία, by the nymph Taygeta. The title is explained in the Etym. Magn. διὰ τὸ ὀρθοῦν τοὺς βίους τῶν ἀνθρώπων.

20. ὥς ἐμοὶ δοκέειν συμβαλλομένῳ 'as I conjecture,' 'as I think on making conjecture.' The phrase ὥς ἐμοὶ δοκέειν is very frequent in Herod. Sometimes as 5, 67, 69; 8, 22 the ὥς is omitted. For συμβαλλόμενος modifying a verb cf. 8, 30 ὥς συμβαλλόμενος εὐρίσκω, 7, 24 ὥς ἐμὲ συμβαλλόμενον εὐρίσκειν.

21. μέσον. So Polybius (4, 43) puts the point on the European side where the bridge began as just half-way up the channel.

τοῦ ἐπὶ στόματι ἱροῦ, see on p. 49, l. 22.

CHAPTER LXXXVIII.

24. τῇ σχεδίῃ 'the bridge of boats.' σχεδίη is properly a raft or temporarily constructed bridge. Herod. calls it γέφυρα in l. 7. In 8 97 he speaks of the bridge of ships across the Hellespont as γέφυρα, and the one hastily begun from Attica to Salamis as σχεδίη, but in 8, 107 he speaks of the Hellespontine bridge as τὰς σχεδίας. For its use in this book see p. 52, l. 24 (on the Bosphorus); p. 57, l. 19 (on the Danube, as also 5, 23), which at p. 79, l. 7 is called τὴν γέφυραν, as also p. 82, l. 7. Every σχεδίη was in a sense a γέφυρα, but a γέφυρα was not necessarily a σχεδίη.

52 1. πᾶσι δέκα 'ten of everything,' i.e. a tenth of all kinds of booty, cp. 9, 81 Παισανίη πάντα δέκα ἐξαιρέθη τε καὶ ἐδόθη, γυναῖκες, ἵπποι, τάλαντα, κάμηλοι, ὥς δ' αὐτως καὶ τὰ ἄλλα χρήματα.

2. ἀπαρχὴν 'as firstfruits,' cp. 1, 92 ἀνέθηκε τῶν πατρώων χρημάτων ἀπαρχὴν (Croesus).

ζῶα in the sense of pictures of any kind, 3, 88 ζῶον δέ οἱ ἐνῆν, ἀνὴρ ἵππευς, ἰό. 47 ζῶων ἐνυφασμένων (τῷ θώρηκι) συχρῶν. The phrase

ζῶα γραψάμενος is treated as one word governing the accus. ζεύξιν 'having painted the whole structure of the bridge,' as though it was ζωαγραψάμενος. Cp. p. 51, l. 11.

3. ἐν προεδρίῃ κατήμενον 'seated on a conspicuous throne,' lit. 'on a place of honour,' so in 6, 57 the Spartan kings are said to have ἐν τοῖσι ἀγῶσι πᾶσι προεδρίας ἐξαιρέτους. Herod. does not say where the throne of Darius was represented as being placed. Perhaps it was on the Hermaeum, Pölyb. 4, 43.

5. τὸ Ἡραῖον the temple of Hera in Samos, a single column of which still remains, near the S.W. promontory of the island. The great temple of the Ionic order of architecture made Samos one of the chief centres of the worship of Hera. The natives asserted that Hera was born under a shrub which grew in the temple, Paus. 7, 4, 4. In Strabo's time the temple had become a picture gallery (πινακοθήκη), Str. 14, 1, 14.

10. Δαρείου...νοῦν 'having completed it to the satisfaction of Darius.'

CHAPTER LXXXIX.

14. διέβαινε 'set about his crossing.'

17. ζευγνύοντας, obs. the present participle 'employing themselves in bridging the river.'

20. ἰθὺ τοῦ Ἰστροῦ 'straight to the Danube,' p. 79, l. 1.

22. τὸν αὐχένα the stream just above the bifurcation. We have it used of the Bosphorus p. 50, l. 7; p. 67, l. 5.

ἐκ τοῦ σχίζεται τὰ στόματα 'from the point where the mouths of the Danube branch off,'—near the modern Tultche, about 40 miles up stream.

24. ἐπορεύετο Θρηϊκῆς 'pursued his march through Thrace.'

25. ἐπὶ...πηγάς, the identification of the Tearus or its sources is uncertain, though it is mentioned by other authors, such as Simonides and Pliny the Elder.

CHAPTER XC.

2. τὰ τε ἄλλα ἐς ἄκεσιν φέροντα 'both in regard to other healing 53 qualities.' For ἐς ἄκεσιν φέροντα cp. 1, 10 εἰς αἰσχύνην φέρει. ἄκεσις p. 63, l. 10 is only found again in the medical writers.

3. καὶ δὴ 'and especially.'
4. ἀκέσασθαι depends upon ἄριστος.
8. ἐν τῷ...πόντῳ 'on the shore of the Euxine.' This Ἀπολλωνίη is so described to distinguish it from Apollonia in Epirus (ἡ ἐν τῷ Ἰονίῳ κόλπῳ) 9, 92.
9. δυνῶν ἡμερέων, for Herodotos' calculation of a day's journey, see p. 12, l. 1; p. 59, l. 17. But it cannot be supposed that an army would keep up to the standard.
12. θάλασσαν 'the Aegean.'

CHAPTER XCI.

15. καὶ ἐνθαῦτα 'there too,' i.e. as well as on the Bosphorus, p. 51, l. 9.
16. λέγοντα applied to writing, cp. 1, 124 τὰ γράμματα ἔλεγε τάδε, also 8, 22 and elsewhere, as we say 'he said in his letter.'
20. πάσης τῆς ἡπείρου, i.e. of all Asia, 1, 4 τὴν Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα οἰκηιεύνται οἱ Πέρσαι, 9, 116 τὴν Ἀσίην πᾶσαν νομίζουσι ἑωυτῶν εἶναι Πέρσαι.

CHAPTER XCII.

24. ἐπὶ τοῦτον δὴ. The particle δὴ is resumptive, 'well, when he arrived at this river.'
- 54 2. παρεξιώντα 'as he marched past.'
5. καταλιπών. This is an instance in which the main idea of the sentence is expressed by the participle rather than by the verb which is the formal predicate of the sentence, 'he left great piles of stones behind him when he marched his army past.'

CHAPTER XCIII.

7. τοὺς ἀθανατίζοντας 'who believe in their immortality.' See 5, 4 Γέται οἱ ἀθανατίζοντες. Plato, *Charm.* 156 D ἔμαθον δ' αὐτὴν (ἐπ'ωδὴν) παρὰ τινος τῶν Θρακῶν τῶν Ζαλμόξιδος ἰατρῶν, οἱ λέγονται καὶ ἀπαθανατίζειν.
11. πρὸς ἀγνωμοσύνην τραπόμενοι 'taking up an attitude of obstinate resistance.' Cp. p. 72, l. 14; 5, 11 κατὰ (=καθ' ἃ) εἰλοντο ἐτράποντο 'were set upon the objects of their choice.' τραπεσθαι 'to turn one's attention to,' 5, 83 τραπέσθαι πρὸς τὰ ἀγάλματα.

CHAPTER XCIV.

15. οὔτε ἀποθνήσκειν ἑωυτοὺς νομίζουσι ἵεναι τε ‘they believe that they personally do not die but that a man on his departure goes to their god Zalmoxis.’ οὔτε...τε is equivalent to οὐ...ἀλλά, cp. 6, 30 οὔτ’ ἂν ἔπαθε κακὸν οὐδέν, δοκέειν ἐμοί, ἀπῆκέ τ’ ἂν αὐτῷ τὴν αἰτίην. ἑωυτούς. The accusative reflexive pronoun is used as the subject of the infinitive when emphasis or emphatic distinction from some other word or clause is desired, cp. οἶμαι γάρ με παρά σου σοφίας πληρωθήσεσθαι Plat. *Symp.* 176 E; φημὶ δεῖν ἐκείνους μὲν ἀπολέσθαι ἐμὲ δὲ σώζεσθαι, Madvig, *Gr. Synt.* § 160, Clyde, *Gr. Synt.* § 66, p. 6, l. 1. Observe the distinction between ἀποθνήσκειν and ἀπολλύσθαι: they would not allow that they *died*, they could not deny that they passed away and disappeared. But the man thus disappearing (τὸν ἀπολλύμενον) was going to Zalmoxis, whom the Thracian in the *Charmides* is represented as calling ὁ ἡμέτερος βασιλεύς, θεὸς ὦν. So the Jew spoke of death as going to ‘Abraham’s bosom.’

16. οἱ δὲ αὐτῶν...Γεβελείζιν, parenthetical, ‘though some of them hold the true name to be Gebeleïzis.’

17. διὰ πεντετηρίδος ‘every fifth year,’ i.e. with an interval of four years.

18. τὸν πάλω λαχόντα ‘the man on whom the lot has fallen,’ p. 89, l. 18.

21. οἱ μὲν...ἄλλοι δὲ ‘some of them specially appointed for the purpose’...‘while others.’

22. διαλαβόντες ‘having laid hold upon,’ p. 38, l. 2.

τοῦ ἀποπεμπομένου, present for immediate future, ‘who is being sent,’ i.e. who is just going to be sent, p. 47, l. 5.

25. ἀναπαρεῖς ‘on being impaled.’ τοῖσι δὲ, for the δὲ in apodosis after a protasis with μὲν, see p. 3, l. 6, and cp. 6, 30 εἰ μὲν νυν ἀνῆχθη παρὰ βασιλέα, ὃ δὲ οὐκ ἂν ἔπαθε κακὸν οὐδέν.

3. τοξεύοντες ἄνω...ἀπειλέουσι τῷ θεῷ. The notion of punishing the 55 gods for human misfortunes is found in various races, as also the opposing the forces of nature by human arms. Thus the Caunii beat the air with spears (1, 172) and the Psylli made war on the south wind, p. 102, l. 10; and certain Kelts were said to take arms against the flowing tide (whence Shakespeare’s expression for desperate measures ‘to take arms against a sea of troubles’). See Stobaeus, *Florileg.* 7, 40; Strabo 7, 2.

CHAPTER XCV.

8. *έόντα άνθρωπον* 'being a human being,' i.e. not a god.

12. *κακοβίων* 'of a wretched way of life.' *ύπαφρονεστέρων* 'somewhat unintelligent,' 'semi-barbarous.' *ύπάφρων* seems not to occur elsewhere.

14. *Ίάδα* 'Ionian,' e.g. of the Ionian Greeks of Samos. *οία* with participles does not differ in meaning from *άτε* above or *ώς*: they may all be represented by some such phrase as, 'in view of the fact that,' 'considering that.'

ήθεα βαθύτερα ή κατά Θρήϊκας 'a refinement of manners above the standard of Thracians,' like *μείζων ή κατ' άνθρωπον*, etc. The sense of *βαθύς* comes from such phrases as *φρήν βαθεία*, *Il.* 19, 125; *βαθύς τή ψυχή*, *Polyb.* 6, 24, which imply wisdom. Plato (*Lates*, 930 A) has *βαθύτερα και πραότερα τρόπων ήθη* in the same sense.

15. *ού τώ ασθενεστάτῳ σοφιστῇ* *meiosis*, 'the most powerful exponent of philosophy.' *σοφιστής* has here none of its later associations: it stands for what was afterwards called *φιλόσοφος*, though according to Cicero (*Tusc.* 5, 3) Pythagoras himself first employed this latter term. Herod. does not use it (though he does *φιλοσοφείν* 1, 301), but he applies *σοφός* and *σοφιστής* to the mythical seer Melampus (2, 49) and to Solon and other wise men like him (1, 29). See on p. 44, l. 13.

16. *άνδρεῶνα* 'a man's chamber,' opening out of the *αὔλη* (3, 77) and with a *θάλαμος* or bed-chamber adjoining (3, 78). It was the chief room in the house of Polycrates (3, 121, 123). Here it is evidently regarded as a large reception room.

17. *ές τόν...ἀναδιδάσκειν* 'into which he received and feasted the chief citizens and tried to convince them.' *πανδοκεύειν* afterwards used for keeping an inn or house of public entertainment, seems here to mean what we express by 'keeping open house,' 'entertaining indiscriminately.'

18. *εύωχέοντα*, cp. 6, 129 *θύσας βοῦς έκάτον ό Κλεισθένης εύώχee αὐτούς τε τοὺς μνηστήρας και τοὺς Σικωνίους πάντας*. The meaning of *ἀναδιδάσκειν* is, to bring over a person to some opinion, cp. 8, 63 *ταῦτα Θεμιστοκλῆος λέγοντος ἀνεδιδάσκετο Εὐρυβιάδης*.

20, 21. *τοῦτον = τοιοῦτον* 'to a place of such a kind,' see p. 46, l. 6; p. 99, l. 5. *ἵνα* 'where,' 'in which.' *τὰ πάντα ἀγαθά* 'unalloyed happiness.' So 6, 57 *διπλήσια τὰ πάντα* 'double of everything.'

22. *τὰ καταλεχθέντα* 'what I have described,' see p. 49, l. 5.

23. *έποιέετο* 'he was having made for him,' cp. 6, 46 *ναυπηγεύμενοι* 'having ships built for them.'

24. ἐκ τῶν Θρηίκων 'from among the Thracians.'
 26. ἐπόθειον 'were regretting him,' 'were lamenting his loss.'

CHAPTER XCVI.

3. οὔτε ὦν 'nor indeed'; for ὦν with such negative alternatives. see 56
 9, 18 οὐ νικήσετε οὔτε ὦν ἐμέ οὔτε βασιλέα, *ib.* 26 οὔτ' ὦν καὶνὰ οὔτε παλαιά.
 6. χαιρέτω 'goodbye to him,' 'I will say no more about him,' cp.
 2, 118 Ὅμηρος μὲν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω.
 7. δὴ resuming from ἐδουλώθησαν at p. 54, l. 12, οὔτοι μὲν is
 balanced by Δαρεῖος δέ. τρόπον τοιούτῳ, see p. 54, l. 14.

CHAPTER XCVII.

12. τὸν ἐκ τῶν νεῶν στρατόν 'the fighting men on board the ships.'
 ἐκ like ἀπό, p. 31, l. 30.
 15. στρατηγός, the Mytileneans appear not to have been under a
tyrannus. Koes was afterwards made tyrannus, to the wrath of the
 people.
 19. ἀρηρομένον, ἀρόω, internal or Attic reduplication, cp. δμώμοσμαι,
 δρώρηνγμαι κτλ. 'that has been ploughed.' See p. 12, l. 12.
 20. σύ νυν...ἔα 'I pray thee then, allow,' the pronoun is respect-
 fully emphatic. κατὰ χώραν 'in place,' 'as it is.' Cp. 1, 17 ἔα πάντα
 κατὰ χώραν ἐστάναι.
 21. τούτους, οἳ περ 'the very men who,' or, pointing to Ionian
 leaders, 'these men here, who are the men who made it.'
 22. καὶ ἤν...Σκύθας 'and if it comes to pass that we find the
 Skyths and have been as successful as we could wish.'
 23. ἔστι, vivid present for future, p. 47, l. 5; p. 54, l. 22.
 ἀποδος 'a retreat,' a means of getting back.
 24. γε 'at least,' 'at any rate.' οὐ γὰρ ἔδεισά κω, γάρ is apologetic,
 'I speak of not being able to *find* the enemy, for of course I have no fear
 of not beating them.' The particle κω refers rather to a state of feeling
 than to time 'I have not got to the pitch of being afraid,' 'I don't go so
 far as to fear,' p. 73, l. 3.
 25. ὑπὸ Σκυθέων 'by Skyths'; notice the absence of article, when a
 reference is meant to the general characteristics of a people, see p. 53,

1. 18, though Herodotos seems to drop it also with proper names repeatedly mentioned without any such idea.

26. οὐ δυνάμενοι 'by being unable,' 'by failing.'

57 1. ἀλώμενοι 'losing our way.' φαίη τις ἂν 'someone will perhaps say.'

2. ἐγὼ is emphatic. γνώμην μέν...φέρω. The advice not to go contrasts with αὐτὸς μέντοι ἔσομαι 'in my person however I will follow.'

3. ἐς μέσον, adverbial, 'publicly,' 'openly,' cf. 6, 130 σιγὴν ποιησάμενος ἔλεξε ἐς μέσον τάδε.

6. σωθέντος ἐμεῦ 'when I get safe back,' the king would hardly admit an 'if.'

7. πάντως 'in any case,' 'whatever else you do.'

CHAPTER XCVIII.

9. ἀπάψας...ἰμάντι 'having tied sixty knots in a thong.' Such a contrivance for measuring an exact space of time may have been less superfluous than it would seem to us, when there were no kalendars and when it was necessary for a number of men to be in agreement as to their calculations.

10. ἐς λόγους 'to a conference,' cp. 1, 82 ἐς λόγους συνελθόντες.

12. γνώμη 'opinion,' 'decision,' here equivalent to a 'command.' ἐς τὴν γέφυραν 'in regard to the bridge.'

13. μοι is ethic 'as far as I am concerned.' ἐπεάν...τάχιστα 'as soon as.'

15. ἐκάστης ἡμέρης, genitive of time within which an action takes place, p. 18, l. 6.

17. αἱ ἡμέραι τῶν ἀμμάτων 'the days recorded by the knots.'

18. αὐτῶν, i.e. each to his own land.

19, 20. πᾶσαν προθυμίην...παρεχόμενοι 'shewing unstinting zeal in preserving and guarding it.' 7, 6 πᾶσαν προθυμίην παρεχόμενοι ἐπὶ τὴν Ἑλλάδα.

CHAPTER XCIX.

23. τὸ ἐς θάλασσαν, adverbial, 'seawards,' 'by the sea coast.' The sea is the Euxine.

24. κόλπου ἀγομένου τῆς γῆς ταύτης 'the district here sweeping round,' lit. 'a bosom of the land here being formed.' Herod. seems to

refer to the shape of the W. coast of the Euxine. Elsewhere he uses *κόλπος* (*a*) of the fold of a garment, (*b*) of a bay of the sea.

1. ἐκδέκεται 'comes next.' ἐκδιδοῖ ἐς αὐτὴν 'flows into it as it 58 approaches the sea.' The phrase is a compressed one. ἐκδιδοῖ 'discharges itself' properly applies to the sea or to another river, it here means that it comes into this land (ἐς αὐτήν) and reaches the sea. Cp.

p. 29, l. 10 ὁ Ἰστρος... ἐς τὰ πλάγια τῆς Σκυθικῆς ἐσβάλλει.

2. πρὸς εὐρον ἄνεμον 'towards the South East,' cp. p. 28, l. 28.

τὸ στόμα, accusative of reference, 'as to its mouth.'

3. τὸ δὲ ἀπὸ Ἰστρου 'starting from the Danube.' τὸ πρὸς θάλασσαν 'the sea coast.'

4. ἐς μέτρησιν 'in regard to measurement.' αὐτῆς... χώρας 'of Skythia proper,' i.e. not including the Tauric Chersonese (Crimea), or at least not its mountainous southern district, and the eastern part, which is now called the Peninsula of Kertch.

5, 6. πρὸς... ἄνεμον 'to the south,' lit. towards mid-day and the S. wind, cp. 2, 8 πρὸς μεσημβρίην τε καὶ νότον, p. 25, l. 18 πρὸς ἡῷ τε καὶ ἡλίου ανατολάς.

7. τὸ δὲ ἀπὸ ταύτης and τὸ ἐς Πόντον (l. 9) are both adverbial, 'further on,' 'hereafter'... 'Euxine-wards,' 'towards the Euxine.'

8. τὴν ἐπὶ θάλασσαν τὴν αὐτὴν φέρουσιν 'that which extends towards the same sea,' cf. 7, 201 τὰ μὲν πρὸς βορῇν ἔχοντα τὰ δὲ πρὸς νότον φέροντα.

10. νέμεται... καλεομένης 'the tribe of the Tauri inhabit (τὴν ἐπὶ θάλασσαν κ.τ.λ.) up to what is called the Rugged Chersonese,' that is, the southern and eastern parts of the Crimea (Kertch) which are mountainous, the rest belonging to the Steppes. For position of καλεομένης see p. 5, l. 17.

14. κατὰ περ τῆς Ἀττικῆς χώρας sc. τὰ δύο μέρη τῶν οὐρῶν 'two-thirds of the boundaries,' 'two of the three frontiers,' Attica being roughly bordered by sea everywhere except where Kithaeron separates it from Boeotia and the Megarid. By the 'Southern and Eastern Sea' Herodot. seems to mean the Euxine and the Sea of Azov.

17, 18. τὸν γουνὸν τὸν Σουνιακὸν 'the headland of Sunium.' γουνός is an Homeric word and has been generally translated 'fruitful spot or land.' That would certainly not apply to this corner of Attica. The Etymol. M. explains it as meaning 'high ground' (ὕψηλός τόπος) and connects it with γόνυ. The meaning 'fruitful' does not seem necessary in the passages in Homer, and in *Odyss.* 11, 323 (of Ariadne) ἦν ποτε Θησεὺς | ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων | ἦγε—the meaning may

well be 'to the rocky shore or headland of Sacred Athens,' for it was from such a shore that Aegeus was waiting to see the ship of his returning son.

18. μάλλον...ἀνέχοντα 'if it threw out its point into the sea more than it does.'

19. Θορικοῦ...Ἀναφλύστου. These two demes are on the western and eastern coasts respectively of the southern Attic projection about eight miles from Sunium.

20. ὥς εἶναι 'as far as it is possible,' 'as far as one may.' Cp. 2, 10 ὥς γε εἶναι σμικρὰ ταῦτα μεγάλοισι συμβαλεῖν. An absolute use of the infinitive as in the phrases ἐκὼν εἶναι, δοκέειν μοι κ.τ.λ., which we also find, sometimes qualified by ὥς, p. 29, l. 13.

21, 22. ὅς δὲ = τοῦτω δὲ ὅς. ἄλλως 'by another example.'

24. ἀρξάμενοι...Τάραντος 'starting from Brundisium were to draw a line of demarcation to Tarentum.' The last part of the *via Appia* would exactly represent this line and the *via* probably followed an ancient track. Herod. introduces this illustration because he was living close by at Thurii and would have many readers among the Italian Greeks. For ἀποταμόλατο see p. 2, l. 19.

26. δύο...παρόμοια 'but while I only mention these two I could mention many others similar.' ἄλλοισι belongs to πολλά but is attracted into the relative clause.

27. ἡ Ταυρική sc. Χερσόνησος, the Crimea.

CHAPTER C.

59 1. τὸ δ' ἀπὸ τῆς Ταυρικῆς ἤδη, adverbial, 'immediately on leaving the Crimea.' ἤδη, local, p. 12, l. 10.

2. θαλάσσης τῆς ἡοῖης the Sea of Azov, which Herod. seems to distinguish from the upper marsh-like portion (μυχὸς τῆς λίμνης) at the mouth of the Tanais (*Don*).

5. μυχόν, p. 13, l. 3.

6. ἤδη as in l. 1. τὰ κατύπερθε adverbial 'in the northward parts.' φέροντα, p. 58, l. 8.

8. ὑπὸ πρώτων for πρώτων ὑπὸ Ἀγ. So in l. 9 τελευταίων δὲ Μελαγχλαίων for τελευταίων δὲ ὑπὸ Μ.

μετὰ adverb, p. 2, l. 22 'next.'

CHAPTER CI.

10—13. ἔστι...θάλασσαν 'Skythia then being square, with two sides reaching down to the sea, its extent along the sea coast is precisely equal to that inland.' πάντη 'on every side' reiterates the geometrical definition, cp. 1, 181 Διὸς Βήλου ἱρὸν...δύο σταδίων παντὴ, εὖν τετραγώνον, 2, 168 ἄρουρα ἑκατὸν πηχέων ἐστὶ πάντῃ.

17, 18. ἡ δὲ ὁδὸς ἡ ἡμερησίῃ, p. 12, l. 1; p. 23, l. 3. συμβέβληται μοι 'I have computed,' cp. 6, 63 ἐπὶ δακτύλων συμβαλλόμενος τοὺς μῆτας. The stade was 600 feet. Herod. however reckons the day's journey as that of which a single active man (ἀνὴρ εὖζῶνος) is capable, see 1, 72: it has no relation to the distance which can be traversed by an army.

ἀνὰ with distributive sense, 'at the rate of two hundred stades.'

19, 20. τὰ ἐπικάρσια, the extent from west to east. τὰ ὀρθία 'the sides at right angles,' i.e. the extent from south to north.

CHAPTER CII.

23. δόντες σφίσι λόγον 'having made up their minds after consideration,' cp. 6, 86 ἐμωυτῷ λόγους ἐδίδουν. 5, 68 μετέπειτεν μέντοι λόγον σφίσι δόντες 'on further consideration,' 8, 9 τοῦτο δὲ ἀκούσαντες οἱ Ἕλληνες λόγον σφίσι αὐτοῖσι ἐδίδονσαν.

24. ἰθυμαχίῃ 'in open battle,' p. 68, l. 23.

2. καὶ δὴ. ἐβουλευόντο 'had already met and were holding council,' 60 for καὶ δὴ cp. 9, 60 ὁ ἐπὶ αὐτῶν καὶ δὴ ἐν τῇ Βοιωτίῃ ἐλέγετο εἶναι, ἰθ. 11 οἱ ἔφοροι εἶπαν ἐπ' ὅρκου καὶ δὴ δοκέειν εἶναι ἐν Ὀρεστέῳ.

3. ὥς with gen. abs. p. 7, l. 17 'in view of the fact that an army was marching upon them in great force,' cp. 8, 76 ἐς τὴν νησίδα...ἀπεβίβαζον...ὥς ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων. Observe that the position of μεγάλου gives it a predicative force. It was the size of the army that alarmed the chiefs and induced them to meet for consultation.

CHAPTER CIII.

8. τῇ παρθένῳ 'to the Maiden.' Strabo (7, 4, 2) says: 'In Chersonesos is the temple of the Maiden, as a certain goddess is called, after whom the headland which extends a hundred stades from the

town, is named, being called Parthenium, containing a temple and wooden image of the goddess.'

9. τοὺς ἀν...ἐπαναχθέντας 'and whatever Greeks they catch on the high seas making for that coast.' Strabo (*l.c.*) says that the harbours were used by the Tauri to lie in wait for such ships.

ἐπαναχθέντας has been generally translated 'who come to land,' but ἀνάγεσθαι always means 'to put to sea,' and ἐπανάγεσθαι, 'to put to sea against' (see 7, 194; 9, 98). The difficulty was early felt; Schweighäuser therefore suggested ἀπενειχθέντας, see p. 97, l. 21; 2, 114, Abicht adopts this, while Stein reads ἐπαναχθέντες, the nominative referring to the Tauri. The mss. however do not vary, and the interpretation suggested above is possible and brings out the contrast of ναηγούς in the same sense as that indicated by Stein's reading. The two classes of men sacrificed were shipwrecked men and men caught out at sea by the piratical vessels.

10. καταρξάμενοι 'after performing the initiatory rites upon them,' cf. Eurip. *I. T.* 38,

ΙΦ. θύω γὰρ ὄντος τοῦ νόμου καὶ πρὶν πόλει,
ὃς ἂν κατέλθῃ τήνδε γῆν Ἑλλήν ἀνὴρ.
κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει.

Part of these initiatory rites was the solemn sprinkling of the victim with water see *ib.* 54—8, 244 χέρνιβας δὲ καὶ κατάργματα | οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη.

11. δὴ emphasises the fact that the account is that of others, to which the writer does not mean to express assent.

12. ἐπὶ κρημνοῦ 'on a high cliff.' Strabo *l.c.* speaks of the temple as on the ἄκρα. Beneath it were rocky caverns and a beach. Eur. *I. T.* 262—3. The ἄκρα is now called Cape Aia, on which stands the Monastery of St George.

13. κατὰ τὴν κεφαλὴν 'as far as the head is concerned.' According to Euripides the skulls were fixed under the eaves of the temple, see *Iph. T.* 74,

ΟΡ. θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὀρᾷς ἡρτημένα;

ΠΥ. τῶν καθανόντων γ' ἀκροθίνια ξένων.

17. Ἰφιγένειαν. The offering of human sacrifices was no doubt earlier than the arrival of Greek colonists, but the Tauroi seem to have adopted the Greek legend, with this difference—that Iphigeneia is represented as a goddess, instead of the priestess of the temple of a goddess whom the Greeks identified with Ἄρτεμις Ταυρόπολος. The sacrificing of shipwrecked men and Greek sailors caught at sea was

a crime common to piratical folk, and can be accounted for partly by sheer greed, partly perhaps by the determination of the natives (like Thibetans in our own day) not to admit strangers and above all Greeks, who usually came to stay. The religious motive was a convenient one and perhaps came in time to be entertained with more or less sincerity.

17. πολεμίους δὲ ἄνδρας 'but even those with whom they are at war,' referring to hostile tribes as opposed to mere shipwrecked sailors or to foreigners caught at sea.

21. μάλιστα δὲ...καπνοδόκης 'but most generally over the smoke-vent.' An orifice in the roof. In 4, 137 the sun is said to be pouring in κατὰ τὴν καπνοδόκην. Philocleon in the *Wasps* tries to get out by this vent, see Arist. *Vesp.* 139—143.

CHAPTER CIV.

2. χρυσοφόροι τὰ μάλιστα 'most addicted to wearing gold ornaments,' no doubt because gold was found in their country (mod. *Transylvania*).

4. οἰκῆϊοι 'members of the same family.'

5. τὰ...νόμια 'in regard to the rest of their customs.'

6. προσκεχωρήκασι 'they have approached,' 'they resemble,' cp. 1, 172 προσκεχωρήκασι γλῶσσαν πρὸς τὸ καρικὸν γένος.

CHAPTER CV.

8. γενεῇ μιῇ...στρατηλασίης 'a generation earlier than the expedition of Darius,' lit. 'earlier by one generation,' dative of measure of time.

9. κατέλαβε, p. 5, l. 18. ἐκλιπεῖν...ὑπὸ ὀφίων 'to be forced to abandon the whole country by serpents.' For ὑπὸ cp. p. 72, l. 5 φεύγοντας ὑπὸ Σκυθέων. It has been supposed that flights of locusts were mistaken for serpents.

10. ἀνέφαινε 'produced.'

11. ἐκ τῶν ἐρήμων, p. 11, l. 20.

12. ἐς δ' 'until,' see on p. 8, l. 18.

13. κινδυνεύουσι 'would seem,' a common use of the word in Plato, but not occurring elsewhere in Herod.

15. ἔτεος ἐκάστου ἅπαξ 'once in the course of each year,' gen. of time within which, p. 57, l. 15.

16. *λύκος γίνεται*, an incident which is found in the fairy-tales of many countries, as in the German legend of the were-wolf; see Frazer, *Golden Bough*, I. 260.

17. *ἡμέρας ὀλίγας* 'during a few days,' nine is the number usual in German fables. *ἐς τὸ αὐτὸ κατείσταται* 'is restored to the same shape,' i.e. to the human form.

CHAPTER CVI.

20. *ἀνδροφάγοι* is not a proper name but a descriptive epithet. Herod. had probably not been informed as to the name borne by this savage and perhaps mythical tribe.

- 52 1. *νομάδες*, see on p. 7, l. 12.
3. *μοῦνοι τούτων* 'alone of the tribes in these parts.'

CHAPTER CVII.

4. *ἐπ' ὧν...ἔχουσι*, for constr. of this phrase see p. 26, l. 12. 'There is at present a tribe in the Hindoo Koosh, who call themselves *Siah-koosh*, which is an exact equivalent of *Μελάγχλαινοι*.' Rawl.

CHAPTER CVIII.

7. *μέγα καὶ πολλὸν* 'powerful and numerous,' p. 63, l. 5.

8. *γλαυκὸν καὶ πυρρὸν* 'blue-eyed and red- (or yellow-) haired.' On the whole this seems the most likely meaning of these words, corresponding with other instances of the use of *πυρρός* and with the description of the Germans by Tacitus *G.* 4 as having *caerulei oculi, rutilae comae*: though it does not follow that we can connect the Budini with the ancestors of the Teutonic people. Others however explain *πυρρός* of the complexion, referring to *χρῶμα* in p. 63, l. 1, and quoting Hippocr. *περὶ αἵματος* 20 *πυρρὸν δὲ τὸ γένος ἐστὶ τὸ Σκυθικὸν διὰ τὸ ψύχος, οὐκ ἐπιγινόμενον ὀξέος τοῦ ἡλίου. ὑπὸ δὲ τοῦ ψύχους ἡ λευκότης ἐπικαίεται καὶ γίνεται πυρρή.* But this explanation is in itself fanciful, while the present inhabitants of the district are dark. See Bunbury, *Ancient Geography*, vol. I. p. 193 f.

9. *πεπόλισται* (from *πολιζειν*) 'has been founded.' The word occurs twice in Homer, several times in Herod., but very rarely in the Attic writers.

ἐν αὐτοῖσι, in their territory, though not belonging to them.

10. Γελωνός. The description of this city and of the Geloni generally depends for us wholly on Herodotos, the later writers merely copying him. The wooden houses and wooden wall are said to be paralleled by later cities of the Slavs, but the existence of a settlement of Greeks so far north, and apparently without communication with the Greek cities on the Pontus, is difficult to believe. One suggestion is that it was a staple town for the fur trade, but there is no evidence of such a trade, or of any extensive use of furs in Greece. Some have thought that in Γελωνός was to be recognised a connection with the name *Gal-li*.

13, 14. ἱρά...νηοῖσι. The ἱρόν includes the whole consecrated space with its outside altar (βωμός) and other buildings, the νηός is the actual shrine or temple. Cp. the distinction in Latin between *templum* and *aedes*. The same is marked in 1, 181; cp. p. 33, l. 13.

15. τριετηρίδας 'triennial festivals,' which were characteristic of the *orgiastic* worship of Bacchus, see Eurip. *Bacch.* 132 χορεύματα... τριετηρίδων οἷς χαίρει Διόνυσος. ἀνάγουσι, p. 43, l. 9. βακχεύουσι, see p. 46, l. 5.

17. ἐκ τῶν ἐμπορίων ἔξαναστάντες 'having been forced to quit their trading towns.' This passive meaning of ἔξαναστάντες is common in Herod. See 1, 15 Κιμμέριοι ἐξ ἡθέων ὑπὸ Σκυθέων ἔξαναστάντες, and cp. 1, 56; 5, 15, 57; 7, 75; 8, 43. And it makes the removal of the Greeks more explicable; though Herod. does also use it of voluntary removal, as at p. 66, l. 10.

18. τὰ μὲν...τὰ δέ, adverbial, 'partly'...'partly.'

CHAPTER CIX.

20, 21. τῇ αὐτῇ...καὶ 'the same as,' cf. 8, 45 Μεγαρές τῷ αὐτῷ πλήρωμα παρείχοντο καὶ ἐπ' Ἀρτεμισίῳ, and so often, p. 35, l. 3.

23. φθειροτραγέουσι. Some translate 'they eat lice,' others 'they eat pine-cones.' It is not easy to decide which is the less likely or attractive food. The evidence for the second translation is Photius, *Lex. φθελρ.* ὁ τῆς πίτυος καρπός, and Theoph. *Hist. pl.* 2, 26 πίτυς φθειροποιός. Arrian, *peripl. Eux.* 18, says that a people near Pityus (Pine-town) were those that Herod. describes as φθειροτρικτέοντας. As Abicht says, it is difficult to conceive eating lice.

24. ἐργάται 'agriculturists,' 'tillers of the soil,' as ἔργα means 'agricultural labour.'

- 63 1. τὴν ἰδέην 'their physical appearance.' μέντοι 'however,' 'in spite of that.' χρώμα, see on p. 62, l. 8.
4. δασέα ἰδησι παντοίησι, p. 13, l. 8.
6. ἐνύδριες...κάστορες 'otters,' 'beavers,' but there seems to be the difficulty that in the wooded district here described (about Zodensk and Woronetz) there are no lakes.
7. θηρία τετραγωνοπρόσωπα. These 'square-faced beasts' have been supposed to be seals, which however are not found so high up in the rivers. A more likely explanation is that a species of elk is meant, described by Theophrastes under the name of τάρανδος as of the size of an ox with a face like that of a stag, only flatter and twice as broad.
8. σισύρας 'goatskin cloaks,' 7, 67 Κάσπιοι σισύρας ἐνδεδυκότες. παραρράπτεται 'are sewn on as a fringe along the edges.' 'A border of fur—common at the present day—is frequently represented on sepulchral vases of the Skythians.' Rawl.
- 9, 10. καὶ...ἄκεσιν, the oil from the beaver (castor) may be meant or of the musk deer, but the sentence contains a common error.

CHAPTER CX.

12. Αμαζόσι. It is useless to discuss this myth, which Herodotos does not pretend to be history. It is an admirably told story.
13. δύναται 'is equivalent to,' 'means.' Cp. 6, 98 δύναται κατὰ Ἑλλάδα γλῶσσαν ταῦτα τὰ οὐνόματα, Δαρεῖος ἐρξίης, Ξέρξης ἀρήϊος.
18. ἐν τῷ πελάγεϊ, in the Euxine.
19. ἐκκόψαι 'thrust overboard.'
22. ἐφέροντο 'drifted.' κατὰ...ἄνεμον 'at the mercy of wave and wind.'
23. Κρημονούς 'high cliffs,' see p. 12, l. 22. 'Probably a Greek port...high cliffs are difficult to find on the Sea of Azof. Perhaps the most probable site is near Marianpol where the coast attains some elevation.' Rawl.
24. τῶν ἐλευθέρων, see p. 12, l. 17.
26. ἐς τὴν οἰκεομένην 'the inhabited region,' 1, 170 τὰς ἄλλας πόλεις οἰκεομένας.
- 64 1. ἵπποφορβίῳ (1) 'a horse-pasture,' (2) 'a drove of horses.'
2. ἐλήϊζοντο 'they proceeded to plunder the Skythian lands.'

CHAPTER CXI.

3. συμβαλέσθαι τὸ πρῆγμα 'to understand what was going on.'

7. ἐκ 'after.' Cp. 8, 101 ὡς ἐκ κακῶν 'as being after a state of misery,' 8, 61 καλλίστη ἐξ αἰσχίστης γενομένη 'becoming very handsome after being very ugly.'

11. πλήθος εἰκάσαντας ὅσαι περ 'making their number the same as they conjectured to be the number of the women.' It is a very much compressed clause.

17. ἐκγενήσεσθαι, the future infinitive is sometimes used after verbs of wishing or intending. Cp. 8, 97 ἐκ παντὸς νόου παρεσκευάσται μένων πολεμήσειν.

CHAPTER CXII.

20. ἐπ' οὐδεμιῇ δηλήσι 'with no intention of inflicting damage.' Cp. 1, 41 μὴ τινες κατ' ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσι φανέωσι ὑμῖν. ἔων χαίρειν 'they let them alone,' i.e. did not attack them. So 9, 41 τὰ σφάγια εἰὼν χαίρειν 'to take no notice of the sacrifices.'

21. προσεχώρεον 'they kept approaching.'

τὸ στρατόπεδον, in apposition to the subject of προσεχώρεον. Or the plural verb may follow στρατόπεδον as equivalent to the persons in the camp. See on p. 12, l. 23; p. 87, l. 2.

CHAPTER CXIII.

26. ἐπόλευν τοιόνδε 'began acting as follows.' ἐς τὴν μεσαμβρίην 'at midday'; for ἐς in expression of time cp. 6, 126 ἤκειν ἐς ἐξηκοστὴν ἡμέρην, *ib.* 128 ἀπικομένων ἐς τὴν προειρημένην ἡμέρην.

8. δευτέρην αὐτὴν 'with a companion,' the common use of αὐτός 65 with ordinal numbers—as πέμπτος αὐτὸς etc.

9. ἐκτίλῳσαντο 'tamed,' 'rendered tractable.' The adjective κτίλος occurs in Pindar, *Pyth.* 2, 31 ἱερά κτίλον Ἀφροδίτας.

CHAPTER CXIV.

10. μετὰ, adv. p. 2, l. 20.

12. ἕκαστος in apposition to the plural subj. of the verb.

14. συνέλαβον 'took in,' 'learnt.' Cp. 2, 56 συνέλαβε τὴν Ἑλλάδα

γλῶσσαν. However mythical the story there is a natural verisimilitude in this statement.

15. ἔλεξαν πρὸς τὰς Ἀμαζόνas 'spoke as follows in the presence of the Amazons.' There is a certain formality in λέγειν πρὸς not quite equivalent to λέγειν with dative. See 9, 16 ἤκουον...ὥς αὐτὸς αὐτίκα λέγοι ταῦτα πρὸς ἀνθρώπους πρότερον ἢ γενέσθαι ἐν Πλαταιῇσι τὴν μάχην.

18. ἐς τὸ πλῆθος 'to join the rest of our tribe.' τὸ πλῆθος 'the multitude' or 'people,' cf. 3, 81 ἐς τὸ πλῆθος φέρειν τὸ κράτος.

25. τῶν=τούτων ᾶ.

26. κατελέξαμεν, see p. 55, l. 22.

27. ἐν τῇσι ἀμάξεσσι 'in their covered waggons,' in which the nomad people lived, see p. 27, l. 13 φερέοικοι ἐόντες, p. 69, l. 25 τὰς ἀμάξας ἐν τῇσι σφί διαιτᾶτο τὰ τέκνα τε καὶ αἱ γυναῖκες.

31. ἀπολάχετε...μέρος 'take your share of the family property,' cp. 7, 23 ἀπολαχόντες μύριον ὅσον αὐτοῖσι ἐπέβαλε.

66 1. ἐπ' ἡμέων αὐτῶν 'by ourselves,' 'apart from the rest.' Cp. 8, 32 ἡ κορυφή κατὰ Νέωνα πόλιν κειμένη ἐπ' ἐωυτῆς, 5, 98 οἰκέοντας χῶρόν τε καὶ κώμην ἐπ' ἐωυτῶν, 9, 17 ἐκέλευσέ σφεας ἐπ' ἐωυτῶν ἐν τῷ πεδίῳ ἵζεσθαι.

CHAPTER CXV.

3. τὸ ἐπιβάλλον, see p. 65, l. 31, and cp. Dem. *de Cor.* § 254 τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μέρος μετεπιληφέναι νομίζω τὴν πόλιν.

5. φόβος τε καὶ δέος, the duplication is Homeric. In *Il.* 4, 440 the two sons of Ares are δειμὸς and φόβος 'Dread and Fear.' In 8, 70 we have δέος τε καὶ ἀρρωδίη.

6. τοῦτο μὲν...τοῦτο δὲ 'partly because we have torn you from your fathers, and partly because we have inflicted much damage on your land.' See p. 14, l. 23.

10. ἐξαναστέωμεν 'let us remove from,' see on p. 62, l. 17.

CHAPTER CXVI.

13. τριῶν ἡμερέων...ὁδὸν, see on p. 12, l. 1 : p. 59, l. 17.

17. ἀπὸ τούτου 'from that time forth.'

18. τῶν Σαυροματέων αἱ γυναῖκες go together, 'the women of the Sauromatae.'

CHAPTER CXVII.

21. *φωνῇ...νομίζουσι* 'use the Skythian language'; in p. 107, l. 18 we have the accusative in this phrase *γλῶσσαν οὐδεμιῇ ἄλλῃ παρομοίην νενομίκασι*, but p. 35, l. 14 *ὅσι οὗτοι οὐδὲν νομίζουσι*. At p. 33, l. 14 *νομίζουσι* is followed by infinitive. In the dative construction *χρᾶσθαι* or some similar word is to be understood, or we may say that as *νομίζειν* in this phrase equals *χρᾶσθαι* it takes its construction *κατὰ σύμμεσιν*.

22. *σολοικίζοντες* 'speaking a corrupt dialect.' The verb *σολοικίζειν* (whence our 'solecism') was derived by some from Soloi in Cilicia and by others from Soloi in Cyprus. In either case it referred to people speaking Greek corrupted by the dialect of surrounding barbarians. *αὐτῇ* 'in it,' sc. *φωνῇ*.

23. *χρηστῶς* 'properly,' 'thoroughly.'

24. *ὥδε διακέεται* 'the custom is as follows.' Thus in 9, 26 *τὰ διακείμενα* means what is settled, 'terms.' See p. 33, l. 2.

26. *αἱ δέ τινες αὐτέων*, in this phrase *τινες* must be regarded as in apposition to *αἱ* and explanatory of it, 'but they, that is, some of them.' *τελευτῶσι γηραιαί* 'become old and die.'

CHAPTER CXVIII.

2. *ἡλισμένους* 'assembled in conference.'

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5. *ἐπὶ τῷ αὐχένι*, p. 50, l. 7.

7. *γεφυροῖ* 'is actually engaged in bridging the Ister.'

8. *καὶ τὰδε πάντα* 'all this part of the country also,' 'all our country.'

9. *ἐκ τοῦ μέσου κατήμενοι* 'holding aloof,' cp. 3, 83 *οὗτος μὲν δὴ σφι οὐκ ἐνηγωνίζετο ἀλλ' ἐκ μέσου κατήστο*. 8, 22 *ἐκ τοῦ μέσου ἡμῖν ἔξεσθε*. See also p. 37, l. 4 *ἀποκατέαται*.

10. *τῷτὸ νοήσαντες* 'with one accord,' 'having arrived at unanimity': so 5, 3 *φροεῖν κατὰ τῷτὸ*.

11. *ἀντιάζωμεν*, p. 46, l. 27. *οὐκ ὦν...ταῦτα*, the question takes the place of a protasis—'if you won't do so, we will abandon etc.' Instead of that he says 'Will you not do so? (If you won't) we will abandon our country.'

13. *ὁμολογίῃ χρησόμεθα* 'we will come to terms,' i.e. with the invaders, p. 117, l. 17. *τί γὰρ...τιμωρέειν*; 'for what is to become of us if you won't help us?' *μή* not *οὐ* because the participle is conditional.

14. ἐπὶ τούτῳ 'in this case,' i.e. if we go away.

15. οὐδὲν μᾶλλον...ἢ οὐ καὶ ἐπὶ ὑμέας 'than against you.' This negative cannot be translated, cp. 5, 94 ἀποδεικνύντες οὐδὲν μᾶλλον Αἰολεῦσι μετέον τῆς Ἰλιάδος χώρας ἢ οὐ καὶ σφίσι. Thus Greek idiom admitted the negative in both clauses of a comparison, as it also admitted two adjectives in the comparative degree, as, πλουσιώτερος ἢ σοφώτερος.

16, 17. οὐδέ οἱ καταχρήσει...ἀπέχεσθαι 'nor will he be satisfied to abstain from attacking you,' cp. 1, 164 προισχόμενος ἔπεα ὥς οἱ καταχρᾶ ἐὶ βούλονται Φωκαῖες προμαχεῶνα ἕνα μῦνον τοῦ τείχεος ἐρεῖψαι.

20. τῆς πρόσθε δουλοσύνης 'for the slavery formerly endured at our hands,' alluding to the invasions of Asia by the Skyths, see 1, 103-5. The genitive expresses the crime to be punished (the persons to be avenged, with ὑπέρ see 1, 27, 73), cp. 3, 47 [Σαμίους] τιτασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς 'to punish the Samians for the theft of the bowl.' χρῆν regularly without ἄν, as also ἔδει.

21. οὕτω 'thus,' i.e. ἀπεχόμενον 'without attacking any of all those nations which he has attacked,' p. 8, l. 6.

22. ὥς ἐπὶ Σκύθας ἐλαύνει 'that it is against Skythians that he is marching.'

25, 26. τοὺς τε δὴ ἄλλους...Θρήικας in apposition, 'both the other tribes who are Thracians.'

καὶ δὴ καὶ...Γέτας 'and above all our immediate neighbours the Getae,'—who are always classed among the Thracians.

CHAPTER CXIX.

68 4. κατὰ τώτῳ γενόμενοι 'by unanimous resolution,' 'having come to an agreement.' The participle γενόμενοι indicates the result of consultation or consideration. They were not agreed at first.

10. ὑπακούσαντες 'in compliance with your wishes,' cp. 3, 148 οἱ δ' ὑπακούσαντες ἐξεκήρυξαν Μαιάνδριον. The common meaning of this compound 'to answer' does not seem to occur in Herod. See p. 117, l. 16. τώτῳ ἂν ὑμῖν ἐπρήσσομεν 'we would have joined arms with you,' 'we would have been acting with you.'

11. νῦν δὲ 'but as it is,' the rhetorical use of νῦν referring to circumstances rather than time.

13. ὅσον...παρεδίδου 'for such time as God permitted you.' 5, 67 ἐπεὶ ὁ θεὸς τοῦτ' ὅ γε οὐ παρεδίδου. 7, 18 τοῦ θεοῦ παραδιδόντος.

14. τὴν ὁμοίην, the word to be understood will vary according to

the context. In 6, 21 οὐκ ἀπέδωσαν τὴν ὁμοίην it is χάριν. In 9, 78 as here it is δίκην, cp. ἀξίην, p. 117, l. 21.

18. μέχρι δὲ τοῦτο ἴδωμεν 'but until we see this,' like ἕως or ἕως ἄν. For the omission of ἄν cp. Thucyd. 1, 137 μηδένα ἐκβῆναι μέχρι πλοῦς γένηται. Soph. *Aj.* 555 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. Goodwin, *M. and T.* 618—620. οὐ περιωψόμεθα 'we will not let it pass unresisted,' p. 67, l. 10. See Notes on 'Text.'

CHAPTER CXX.

22. ἀπενειχθέντα 'reported.'

23. ἰθυμαχίην, p. 59, l. 24.

24. ἐκ τοῦ ἐμφανέος *παίαν* 'openly,' 'without disguise,' 5, 37 ἐκ τοῦ ἐμφανέος ἀπεστήκεε. ὅτι δὴ 'seeing that' or 'because.' The δὴ shows that it is the thought of the persons not the writer 'because as they reflected.' See p. 60, l. 11; 6, 41 δοκέοντες χάριτα μεγάλην καταθήσεσθαι ὅτι δὴ Μιλτιάδης γνώμην ἀπεδέξατο κ.τ.λ. Stein reads ὅτε *quando*. οὗτοί γε 'such important tribes as these.'

1. ὑπεξιόντες δὲ καὶ ὑπεξελάνοντες 'but retiring before the invaders and driving off their cattle.' Stein however refers ὑπεξελάνοντες to the mounted men 'riding away.'

2, 3. τὰ φρέατα...συγχοῦν 'to choke up all wells and streams themselves as they passed them.' The αὐτοί may best be taken closely with συγχοῦν, they planned to choke the wells themselves instead of leaving them to be destroyed by the invaders. It is possible however to take it with παρεξίειν 'in the course of their own march' as opposed to that of the invaders. ἐκτρίβειν 'to destroy utterly,' 6, 37 σφέας πίτνος τρόπῳ ἀπέλπεε ἐκτρίψειν.

5. προσχωρέειν governed by ἐβουλεύοντο 'and they planned that the Sauromatae should join the one of the two divisions which was governed by Skopasis.'

6. τούτους referring to μίαν τῶν μοιρέων, see on p. 2, l. 17; p. 24, l. 16; p. 45, l. 9, 'and that they should retire, if the Persian took that route, retreating in the direction of the Tanais along the coast of the Maeotic Lake.' ὑπάγειν intransitive, 'to retreat,' see p. 70, l. 9. It depends on ἐβουλεύοντο.

8. ἀπελαύνοντός τε τοῦ Πέρσῃ 'and if the Persian retired they should pursue and harass his rear.'

11. τὰς δὲ δύο τῶν βασιληῶν 'the two bands of the Royal Skyths.' These two work together, so that διχοῦ in l. 3 is justified. The second

great division is composed of two groups of tribes. For βασιληῖων see p. 12, l. 16.

13. συνελθούσας ἐς τὸ αὐτὸ 'having combined.'

14. ἡμέρης...Περσέων 'being like the others one day's march in advance of the Persians.' ὁδῶ dative of measure, p. 61, l. 8. ὑπεξάγειν 'should keep gradually retiring,' is still dependent on ἐβουλεύοντο or some verb understood from it.

16. πρῶτα μὲν...συμμαχίην 'at first (the plan was) that they should retire in the direction of the districts which had declined their alliance.' 6, 100 οὐκ ἀπέλιπαντο τὴν ἐπικουρίην.

18. ἵνα...ἐκπολεμώσωσι 'that they might compel them as well as the rest (καί) to take part in the war'; slightly different in sense is 3, 66 ἵνα οἱ ἐκπολεμωθῇ πᾶν τὸ Περσικόν, 'that all Persia might be moved to war against him.'

19. ὑπέδυσαν 'undertook,' 'took the risk of.' 7, 10 εἰ δὲ ταῦτα ὑποδύνειν οὐκ ἐβελήσεις. 7, 134 ἐβελονταὶ ὑπέδυσαν ποινὴν τίσαι Ξέρξης.

20. ἀλλ' ἀέκοντας 'yet even against their will'; ἀλλὰ after εἰ μὴ or similar conditional particles equals *saltem* or *certe* 'at least.' Madv. *G. Synt.* Append. § 277. More often it is accompanied by οἶν, cp. Eurip. *Phoen.* 497

εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα

τεθράμμεθ', ἀλλ' οἶν συνετά μοι δοκεῖς λέγειν.

Isocrates 294 B ἦν καὶ τὴν φύσιν καταδεεστέραν ἔχουσιν ἀλλ' οἶν ταῖς γ' ἐμπειρίαις προέχουσιν.

21, 22. καὶ ἐπιχειρεῖν...δοκέη 'and to take such measures as may seem to them on consultation to be right.' ἦν δὲ emphasises the vagueness—it might be that they would determine to do nothing, but *if* they decide on anything, then they are to do this.

CHAPTER CXXI.

24. προδρόμους 'as an advanced guard,' 'a reconnaissance,' cp. 7, 203 λέγοντες ὡς αὐτοὶ μὲν ἤκοιεν πρόδρομοι τῶν ἄλλων.

28. τοσαῦτα referring back to ὅσα, as οὗτος frequently does: 'leaving I say just so many with their host, the rest they sent forward with the waggons.'

70 1. τὸ πρὸς βορέῳ adverbial, 'northwards.'

CHAPTER CXXII.

4. ὅσον τε adv. 'about,' 'as much as'; the τε has the force of an indefinite τι as in οἷός τε.

5. οὔτοι μὲν, the advanced guard. ἡμέρης ὁδῶ p. 69, l. 14.

7. φνύμενα, the passive or middle present is somewhat rare, yet occurs in poetry and the later Attic writers, Plato and Xenophon. See 8, 138 ἐν τοῖσι κήποισι φύεται ῥόδα. λεαίνειν, (1) to smooth, (2) to pound (1, 200), is applied to the destruction of crops and things above ground with much the same idea as ἐκτρίβειν in p. 69, l. 3.

9. αἰὲ ὑπαγόντων 'as they continually retired,' the genitive may be regarded as absolute, or as agreeing with τῶν Σκυθέων. κατὰ στίβον 'on their heels,' lit. 'by their tracks.'

10, 11. The subject of ἴθυσαν is Σκύθαι understood from τῶν Σκυθέων τὴν ἵππον. πρὸς ἧώ τε καὶ τοῦ Τανάϊδος 'towards the East and towards the Don.'

12. ἐπιδιαβάντες 'having crossed behind them.' ἐδίωκον 'continued the pursuit.' ἐς ὅ, p. 8, l. 18.

CHAPTER CXXIII.

16. οἱ δὲ, for δὲ in apodosis see p. 3, l. 6; p. 55, l. 25.

17. χέρσου 'barren,' elsewhere 'dry,' see 2, 99. The Skyths had laid it waste and stopped up the wells, p. 69, l. 3, and above, l. 6.

19. ξυλίνῳ τείχεϊ, see p. 62, ll. 9—12.

23. ἐς τὴν ἔρημον, see p. 13, l. 10.

25. πλήθος 'extent,' applied to a range of mountains in 1, 203. ἐπὶ τὰ ἡμερέων ὁδοῦ, about 175 miles, see p. 12, l. 1.

CHAPTER CXXIV.

6. τοῦ δρόμου 'hurried march,' 9, 59 ἦγε τοὺς Πέρσας δρόμῳ. 71

ἔδρυσεν τὴν στρατιὴν, i.e. pitched a camp, lit. brought the army to a fixed place, cp. p. 118, l. 26.

7. τείχεα 'forts' or 'block-houses.' It is supposed that they were ancient barrows, more or less decayed, which Darius had restored.

9. ἐς ἐμὲ 'to my time.' These words do not necessarily imply that Herod. means to say that he had personally seen them. He may only mean that he heard of them as still standing. Yet it must be confessed

that such an interpretation would be a very natural one, and it is not easy to set exact bounds to his travels or to his geographical misconceptions.

10. *σόα*, cp. 8, 39 *οἱ δὲ πεσόντες ἀπὸ τοῦ Παρνησσοῦ λίθοι ἔτι καὶ ἐς ἡμέας ἦσαν σῶοι* 'were *in situ* to our day.' See p. 119, l. 14.

πρὸς ταῦτα ἐτράπετο 'was attending to these (forts),' 5, 11 *ἐτράποντο πρὸς τὰ πρόβατα*.

11. *περιελθόντες τὰ κατύπερθε* 'having made a detour through the northern regions,' i.e. to the north of Skythia, p. 5, l. 8.

12. *ὑπέστρεφον ἐς τὴν Σκυθικὴν* 'then turned back and reentered Skythia.'

14. *οὕτω δὲ* 'it was in these circumstances,' summing up the result of the previous sentences—the non-appearance of the enemy, p. 8, l. 6.

15, 16. *δοκέων...Σκύθας εἶναι* 'thinking that these men (whom he had seen) were the entire Skythian nation,' i.e. that there were no more of them to fight.

CHAPTER CXXV.

20. *ὑπεκφέροντας...ὁδῶ* 'keeping out of their way by the length of a day's march.' The intransitive *ὑπεκφέρειν* does not seem to occur elsewhere; in Hom. *Il.* 22, 202 if sound it means 'to avoid.' Here it is a variation of *ὑπεξιόντες* and *προέχοντας* p. 69, ll. 1 and 15.

21. *καὶ οὐ γάρ*, the anticipatory *γάρ*, see p. 43, l. 8; p. 49, l. 4. *οὐ...ἀνίει ἐπιῶν* 'did not relax his pursuit.'

23. *ἐς...συμαχίην*, p. 69, l. 16.

72 1. *κατηγέοντο* sc. *τοῖσι Πέρσῃσι*, see below, l. 18. The verb *κατηγέσθαι* takes the dative of the person and sometimes an accusative of the thing introduced or explained. But it is also frequently used as here absolutely without the persons guided being expressed. Cp. 9, 40 *οἱ Θηβαῖοι ἀεὶ κατηγέοντο*, 9, 66 *οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο* 'he no longer led in the same order.' So 7, 130 *οἱ κατηγεόμενοι* 'the guides.'

2. *ὑπήγον* 'lured them on,' 9, 94 *ταύτῃ ὑπάγοντες* 'leading him cunningly on to this point.'

5. *φεύγοντας ὑπὸ Σκυθέων* 'being driven from their country by the Skythians,' *φεύγειν* is constructed as a passive of *ἄγω*.

7. *ἀπηγόρευον...μὴ ἐπιβαίνειν* 'forbade them to set foot upon.' The Greek idiom preferred the negative after a verb of hindrance, prohibition etc., which cannot be represented in English. See Goodwin, *M. and T.* 807 (c).

9. εἰ πειρήσονται ἐσβάλλοντες 'if they tried to invade them.' Herod. constructs *πειρᾶσθαι* with participle or infinitive indifferently, though the former is more frequent. So 1, 77 ἐπειρᾶτο ἐπιών, but 9, 33 ἐπειρώντο ποιέεσθαι and so p. 73, l. 12.

σφίσι...διαμαχήσονται 'they will have to fight it out with them first of all.' διαμάχεσθαι is stronger than μάχεσθαι, 'to fight to the bitter end,' p. 7, l. 22.

14. πρὸς ἀλκὴν ἐτράποντο 'shewed fight,' p. 54, l. 11. Cp. 9, 102 etc.

15. τὸ πρὸς βορέῳ, adverbial, 'northwards,' p. 21, l. 19; p. 70, l. 1.

16. οὐκέτι ἀπείπαντας 'who no longer forbade them,' referring to ἀπηγόρευον above, l. 7.

CHAPTER CXXVI.

19. πολλὸν 'for a long while.'

22. τῶνδε τὰ ἕτερα 'either of the following alternatives.'

23. ἀξιόχρεως 'fit,' here, fit or able to fight. τοῖσι ἐμοῖσι πρίγμασι 'my power,' cp. 3, 137 καταρῥωδιόντες τὰ Περσικὰ πριγματα, Lat. *opes*.

24. σὺ δὲ, see on p. 70, l. 17.

25. μάχεσθαι, infin. as imperative.

συγγινώσκειαι εἶναι 'are conscious of being,' understand σεωντῶ.

26. τοῦ δρόμου, p. 71, l. 6.

27. γῆν τε καὶ ὕδωρ, the regular symbols of submission to the Persian king, 6, 48 διέπεμπε κήρυκας...ἀνὰ τὴν Ἑλλάδα κελεύων αἰτέειν βασιλεῖ γῆν τε καὶ ὕδωρ.

ἔλθε ἐς λόγους 'come to a parley,' 9, 44 ἐδίξητο τοῖσι στρατηγοῖσι ἐς λόγους ἐλθεῖν.

CHAPTER CXXVII.

3. κω, p. 56, l. 24.

4. νεώτερον 'unusual,' any innovation on my ordinary habits. εἰμι ποιήσας, periphrastic tense for πεποίηκα.

6. ὅτι 'why,' for διότι: 3, 27 εἶρετο ὅτι πρότερον μὲν ἐόντος αὐτοῦ ἐν Μέμφι ἐποίηεν τοιοῦτον οὐδὲν Αἰγύπτιοι.

7. πεφυτευμένη, p. 12, l. 12.

8. καρῇ [κείρω] specially used of felling trees by an invading army, 6, 99 τούτους ἐπολιόρκειον καὶ τὴν γῆν σφέων ἔκειρον. 6, 75 ἐς Ἑλευσίνα ἐσβαλὼν ἔκειρε τὸ τέμενος τῶν θεῶν. 9, 15 τῶν Οἰθαίων ἔκειρε τοὺς χώρους.

11. **τάφοι πατρώϊοι**, see ch. 71.

12. **συγγέειν πειράσθε**, p. 72, l. 9.

13. **εἴτε καὶ οὐ μαχησόμεθα** 'or whether he will refuse to fight.' The negative goes closely with the verb and is not affected by the conditional **εἴτε**.

14. **ἦν μὴ ἡμέας λόγος αἰρή** 'unless we are convinced,' i.e. that it is the right thing to fight: it is almost 'unless we choose,' cp. 7, 41 **ὅκως μιν λόγος αἰρέει** 'whenever he chose.' 1, 132 **ἀποφέρεται ὁ θύσας τὰ κρέα καὶ χρᾶται ὃ τι μιν λόγος αἰρέει**. Often without an accusative, 'it is reasonable,' 3, 45 **οὐδὲ λόγος αἰρέει**, so also 6, 124.

οὐ συμμίξομέν τοι 'we will not fight you.' 6, 14 **καὶ ἀγχοῦ ἐγένοντο καὶ συνέμισγον ἀλλήλοισι**.

15. **ἀμφὶ...εἰρήσθω** 'so much as to a battle,' 'we will say no more about fighting.' See on p. 10, l. 21.

16, 17. **Δία...πρόγονον**, p. 3, l. 22. **Ἰστίην**, p. 33, l. 3.

19. **ἀντὶ τοῦ ὅτι...ἔφησας** 'and in answer to your assertion,' 'the fact that you said.' The definite article with a clause without infinitive is comparatively rare. Stein quotes 8, 79 **περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται**. Cp. Plat. *Rep.* 1, 352 **οὐ περὶ τοῦ ἐπιτυχόντος ὁ λόγος ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρὴ ζῆν**, 'about the question how one ought to live.'

20. **κλαίνειν λέγω** 'I bid you go hang,' lit. 'I tell you to weep.' **κλαίνειν** is used as usual with the sense of 'to suffer,' 'to smart.' Eurip. *Heracl.* 270 **κλαίων ἄψει τῶνδε**. For this kind of curse see Aristoph. *Plut.* 62 **οὐμώζειν λέγω σοι**. Hor. *Sat.* 1, 10, 19 *iubeo plorare*, which is just a translation of the Greek phrase.

21. **τοῦτο...ῥῆσις**. See Notes on the Text. It may well be an assertion explaining what had become proverbial, 'this is the celebrated **Σκυθέων ῥῆσις**.' Yet the proverb may have existed still earlier, originating, as Diogenes Laertius says, with the visit of Anacharsis to Greece, and Herodotos may be explaining here its origin from the bold bluntness of the Skythian reply, as if it were characteristic of them. A parallel case would be the proverbial **τὴν Μυσίων λείαν** for 'unresisting prey,' Simon. *Amorg. fr.* 35; Dem. *de Cor.* § 72.

CHAPTER CXXVIII.

24. **τῆς δουλοσύνης τὸ ὄνομα** 'the word *slavery*.' The word is implied by **δεσπότῃ**, properly 'a master of slaves,' p. 72, l. 26.

74 1. **Ἰῶσι κελεύοντες...τούτοις** 'bidding them seek an interview

with those Ionians who etc.' ἐς λόγους ἀπικέσθαι, p. 9, l. 18; p. 72, l. 27.

3. πλανᾶν 'to cause to wander,' 'to lead about the country.'

4. σῖτα...ἀναιρεομένοισι 'whilst they were gathering corn from time to time.'

5. νωμώντες 'watching,' 'observing,' an unexampled meaning, though in Homer it means sometimes 'to consider,' 'to turn over in the mind' (*Odys.* 18, 216; 20, 217 etc.), as also in Attic poetry occasionally.

Plato says that it means the same as σκοπεῖν, *Cratyl.* 411 D.

7. τράπεσκε, see on p. 23, l. 20.

9. ἂν ἐπεκούρῃ 'would come to the rescue.' The imperfect with ἂν expressing what would from time to time happen, p. 23, l. 20; p. 117, l. 3. Plat. *Apol.* 22 διηρώτων ἂν αὐτοὺς τί λέγοιεν 'I used to ask them,' 'I would ask them.' Madv. *Gr. Synl.* § 117 R. 3. ἐσαράξαντες 'having driven in,' i.e. upon the infantry. So 5, 116 ἐσαράξαντές σφεας ἐς τὰς νέας.

11. καὶ τὰς νύκτας 'during the night hours also,' 'at night.' παραπλησίας, similar to those they made by day.

CHAPTER CXXIX.

18. πρότερον, p. 17, l. 5.

20. ὑβρίζοντες here = 'braying.' It may be used of any loud and violent display, arising from wantonness or excitement.

21. ἐπελαυνόντων μεταξύ 'in the middle of their charge,' 'while they (the Skythæ) were actually charging.' Gen. abs. See p. 91, l. 18; Madvig, *Gr. Synl.* § 175. μεταξύ is an adv. and does not affect the case of the participle.

22. ὅκως ἀκούσειαν 'whenever they heard,' or, 'no sooner did they hear.' Frequentative and indefinite optative, p. 45, l. 9.

24. ἔσκον (εἰμί), Ionic imperfect. See on p. 23, l. 20.

CHAPTER CXXX.

1. ἐπὶ σμικρόν τι...τοῦ πολέμου 'these advantages, then, did (the 75 Persians) secure during a short period of the war.' The subject of ἐφείροντο must be οἱ Πέρσαι understood from the previous chapter. But the meaning of ἐπὶ σμικρόν τι is not certain—it seems to mean 'during a small part' or 'period,' ἐπί meaning extension over, as it does in such

phrases as ἐπὶ δέκα ἔτη, ἐπὶ πάν, ἐπὶ πλέον and l. 3 ἐπὶ πλέω χρόνον. The middle ἐφέροντο 'carried off for themselves,' 'gained' is common. Cp. 7, 211 οὐδὲν πλέον ἐφέροντο 'they succeeded no better'; 6, 10 ἴδια κέρδεα φέρεσθαι.

2. ὅκως ἴδοιεν, p. 74, l. 22. The iterative sense is less pronounced than in l. 6.

7. ἄν ὑπέξηλαυνον 'they would covertly drive off,' see p. 74, l. 9.

8. λάβεσκον, p. 23, l. 20.

9. ἐπηείροντο ἄν 'would be elated,' 9, 49 ἐπαρθεὶς ψυχρῇ νίκῃ.

CHAPTER CXXXI.

10. ἐν ἀπορίῃσι εἶχετο 'was in difficulty,' 'did not know what to do.' εἶχετο=ἦν, cp. 6, 11 ἐπὶ ξυροῦ ἀκμῆς ἔχεται τὰ πράγματα. 9, 98 ἐν ἀπορίῃ εἶχοντο ὃ τι ποιέωσι.

12. ὄρνιθα...οἰστούς. Ctesias (57) says that Darius and the Skyths sent each other bows and arrows (τόξα) apparently as a mutual defiance.

16. τὴν ταχίστην sc. ὁδὸν 'with all speed,' p. 71, l. 18.

17. τὸ θέλει...λέγειν 'what the gifts meant to convey.'

CHAPTER CXXXII.

21. γῆν τε καὶ ὕδωρ, p. 72, l. 27.

24. μάλιστα οἴκε ἵππῳ 'is very like a horse,' as being swift. The Skythians were mounted, p. 67, l. 25.

76 1. τὴν ἐωυτῶν ἀλκίην 'what they depended upon in war,' 'their own strength.'

2. συνεστήκεε 'was opposed to this,' cp. 1, 208 γινώμαι αἰδε συνίστησαν 'these opinions were conflicting.' 7, 142 γινώμαι αἰδε συνεστηκυῖαι μάλιστα. Cp. 8, 79 συνεστηκότων τῶν στρατηγῶν 'the generals being at variance.'

3. τῶν ἐπτὰ, the seven Persians who combined to depose and slay Smerdis, the Magus who got the throne before Darius by pretending to be a son of Cyrus. See 3, 67—79.

CHAPTER CXXXIII.

12. ἐπὶ τὸν Ἰστρον...ἐς λόγους ἔλθειν sc. ἐπιταχθεῖσα 'ordered to go up to the Ister in order to hold parley with the Ionians.' The

ἐλθεῖν in a slightly different sense goes both with ἐπὶ τ. Ἰστ. and ἐς λόγους, p. 72, l. 27.

18. ἐν τούτῳ τῷ χρόνῳ 'at the end of that time.' So in Soph. *Phil.* 235 ἐν χρόνῳ μακρῷ 'after a long time.' Eurip. *Phoen.* 305 μυρίαὶ ἐν ἡμέραις 'after countless days.' μὴ παραγενομένου 'if he had not arrived.'

21—23. τὰς προκειμένας ἡμέρας παραμέναντες. These words by themselves might admit of the time having already passed, but the next phrase τὸ ἀπὸ τούτου must be taken as referring to the future, 'When you have waited the appointed number of days—depart at once,' τὸ ἀπὸ τούτου sc. χρόνου 'from that moment,' 'directly that time is over.' So also the future ποιήσιν 'the Ionians having promised that they would do so.'

CHAPTER CXXXIV.

3. πείῳ καὶ ἵπποισι ὥς συμβαλέοντες 'with the intention of 77 engaging them with foot-soldiers and cavalry.' The warriors were all mounted, but on this occasion the whole tribe is engaged. ὥς is used with the future participle to emphasize the intention, but without materially modifying its meaning.

4. ἐς τὸ μέσον 'into the space between the two armies,' τὸ μεταίχμιον.

5. ἕκαστοι 'the several companies,' 'one after the other,' p. 19, l. 3.

6. εἶρετο...τὸν θόρυβον 'asked about the noise.'

8. εἶπε ἄρα 'thereupon remarked,' the ἄρα indicates the effect of the circumstances in which the remark was made, as in 9, 9 after a statement of certain circumstances and a question and answer about them ...ἀκούσας δὲ ὁ Χίλκος ἔλεγε ἄρα σφί τάδε.

πρὸς τοὺς περ...λέγειν 'to those to whom he was accustomed to address himself in general.' καὶ τὰ ἄλλα 'the rest of his conversation also.'

11. ὥς ὦν...αὐτῷ μοι ἔχειν sc. τῶν πραγμάτων 'as I have now had an opportunity of personally knowing that things stand thus.' ἔχειν = εἶναι, depending on δοκέοντων. For ὥς with gen. abs. cp. p. 7, l. 17; p. 60, l. 3.

13. ὅκως...ὀπίσω 'that our return march may be accomplished in safety.' For adverb with ἔσται cp. p. 113, l. 16. τὸ ὀπίσω is closely connected with ἡ κομιδῇ 'the conveyance back.'

14, 15. ἐγώ...ἀπορίην 'for my part I was pretty well sure from what I was told that these men were difficult to deal with.' For ἀπορίην see p. 49, l. 5. ἠπιστάμην, like some other compound verbs ἐπίσταμαι is augmented as though simple and inseparable.

16. ἐλθὼν δὲ 'but when I came into actual contact,' opp. to λόγῳ 'by verbal information.'

ἐξέμαθον 'learnt fully.'

18. ἐκκαύσαντας τὰ πυρὰ 'having got our watch-fire alight,' p. 78, l. 13.

19. τοὺς ἀσθενεστάτους ἐς τὰς τάλαιπωρίας 'those most unfitted by the state of their health to endure fatigues.' ἐς 'for,' 'with a view to,' cp. 1, 115 ἐς τοῦτο ἐπιτηδεύματος, 2, 116 εὐπρεπὴς ἐς τὴν ἐπιποιήν. Demosthenes, *Letters* 2 § 15 εἰς ὠφελείαν ἀσθενές 'too weak to give help.' But the superlative here makes the construction less obvious.

20. ἐξαπατήσαντας 'having eluded,' for the sick would clamour to be taken. See the pathetic passage Thucyd. vii. 75, 3—4.

21. καταδήσαντας 'having tethered,' in order to make the enemy think that, their means of transport being thus still in place, they had not left camp.

22, 23. ἰθῦσαι (ἰθύω) 'to go straight to,' p. 70, l. 10. τὸ ἡμέας... ἐξεργάσασθαι 'which may possibly utterly destroy us,' cp. 3, 52 αὐτὸς σφε ἐξεργασάμην. 5, 19 ἵνα μὴ ἐξεργάσῃ ἡμέας.

CHAPTER CXXXV.

78 2. μετὰ δὲ, p. 2, l. 22; p. 9, l. 23. ἐχράτο τῇ γνώμῃ ταύτῃ 'followed this advice,' 'began acting in accordance with this opinion.' For χρᾶσθαι see p. 67, l. 12. τε...καὶ expressing simultaneousness, 'no sooner was it night than Darius began' etc., p. 106, l. 9; p. 116, l. 12.

4. τῶν...λόγος 'whose loss mattered least,' λόγος 'account,' 'value.' 9, 7 οὔτοι ἐν οὐδενὶ λόγῳ ἀπώλονται. 8, 102 Μαρδονίου δὲ, ἣν τι πάθῃ λόγος οὐδεὶς γίνεται. In 3, 155 ὥρῃ is used in the same sense.

5. αὐτοῦ ταύτῃ, p. 49, l. 17.

9. προφάσιος δὲ τῆσδε δηλαδὴ sc. εἵνεκεν 'but it was on the following pretext as he gave out—namely that he was about to attack the Skyths with the sound part of his army while they should meanwhile guard the camp.' δηλαδὴ indicates that the reason given was not the real one as in 6, 39; 5, 116. For πρόφασις see p. 45, l. 24.

10. τῷ καθαρῷ, *incolumi*, 'the sound part,' i.e. without admixture of sick and wounded. Cp. 1, 211 τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὀπίσω... λειψθέντος δὲ τοῦ ἀχρήιου. Thucyd. 5, 8, 2 τῶν Ἀθηναίων ὅπερ ἐστράτευσεν καθαρὸν ἐξῆλθε.

11. μέλλοι... ῥηνοῖατο, optatives in reported speech depending on προφάσιος τῆσδε.

12. ταῦτα... ὑποθέμενος 'having given this explanation.' Herod. is fond of this word for 'making a suggestion,' generally with a slight tinge of insincerity or reserve,—see 6, 52, 124; 5, 92—though it is in itself perfectly neutral.

13. ἐκκαύσας, p. 77, l. 18.

14. τὴν ταχίστην sc. ὁδὸν 'as fast as possible,' 'by the most direct route.'

15. οὕτω δὲ, recapitulating the sense of ἐρημωθέντες. μᾶλλον πολλῷ 'much more than usual.'

16. ἔσαν τῆς φωνῆς 'kept braying,' partitive genitive.

17. κατὰ χώραν, p. 117, l. 20.

CHAPTER CXXXVI.

21. τὰ κατήκοντα sc. πράγματα 'which had happened,' cp. 5, 49 τὰ κατήκοντά ἐστι τοιαῦτα.

22. αἱ τε δύο... Γελωνοί, in apposition to the subject of the verb (οἱ δέ).

23. ἡ μετὰ... Γελωνοί sc. μοῖρα, 'and the division which was with Sauromatae consisting both of Boudini and Geloni.'

1. ἰθὺ τοῦ Ἰστρου, p. 52, l. 20.

2. τοῦ πολλοῦ 'for the most part.'

3. ὥστε... ὁδῶν 'as might be expected when the roads had not been regularly made.' For ὥστε=ὡς or ἅτε cp. 5, 35 οὐδαμῶς εἶχε ἀσφαλῆως σημῆναι ὥστε φυλασσομένων τῶν ὁδῶν. *ib.* 42 ὥστε ὦν οὕτω φρονέων κ.τ.λ. 6, 44 etc. Regular roads are still practically non-existent in this country.

4. τετμημένων refers to the actual construction of roads, but the phrase τέμνειν ὁδὸν came also to mean to 'pursue a route,' perhaps originally from the idea of cutting a way through a forest. See 9, 89 τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ.

τοῦ δὲ Σκυθικοῦ sc. στρατοῦ. ἱππότεω gen. of ἱππότης here used as adjective, ἐόντος being understood—'but the Skythian host being mounted.' So Eurip. *Suppl.* 666 ὄχλος ἱππότης.

5. τὰ σύντομα τῆς ὁδοῦ 'the shortest road,' 'short cuts,' Lat. *compendia viarum*.

ἀμαρτόντες sc. Σκῦθαι καὶ Πέρσαι, implied from the following clause.

9. αἱ ἡμέραι i.e. the sixty days, see ch. 98. ὑμῖν ethic dative, 'for you.'

12. τὴν ταχίστην, p. 78, l. 14.

13. ἐλεύθεροι 'as free men.' εἰδότες χάριν 'grateful both to the gods and to the Skyths.' Sometimes the object of gratitude is not expressed, 9, 79 χάριν ἴσθι ἐὼν ἀπαθής 'be thankful to have got off scot free.'

16. στρατεύσεσθαι. The mss. mostly have στρατεύσασθαι. The aorist is of course possible in such phrases, but in the instances quoted by Stein the notion of futurity is either absent or subordinate, while that of single and instantaneous action is prominent. Here 'not to go on an expedition' implies something continuous in the future. I think therefore the future infin. is right.

CHAPTER CXXXVII.

17. πρὸς ταῦτα 'in view of these circumstances,' see p. 4, l. 11.

18. στρατηγέοντος καὶ τυραννεύοντος Χερσονησιτιέων 'who was then general and tyrant of the people of the Chersonese.' The words plainly mean that Miltiades was commanding the forces sent from the Chersonese, not the whole Greek contingent.

Some doubt has been thrown on the whole story and on the position of Miltiades. It will be well therefore to state briefly the account given by Herodotos.

Some time in the reign of Peisistratus (B.C. 560—527) and before the defeat of Croesus (B.C. 547) Miltiades son of Kypselos was invited by the Dolonkoi to come to the Chersonese and found a stable state (as οἰκιστής). He then became a tyrannus of the whole (6, 34—7).

He was succeeded by his nephew Stesagoras son of Kimon, who was assassinated during the reign of the Peisistratidae B.C. 527—510.

The Peisistratidae then sent the other son of Kimon, Miltiades, to take over the government of the Chersonese apparently as στρατηγός; but he too became a τύραννος—perhaps in conformity with the wishes of the Persian Court. He got the rulers of the various States into his hands, maintained a bodyguard of 500 men and married the daughter

of a Thracian king (Olorus). This had occurred not long before the Skythian expedition of Darius (6, 39). It was in consequence of the *coup d'état* by which Miltiades became tyrannus of the whole Chersonese that when in after years he retired to Athens he was impeached for 'tyranny.' Herodotos probably got his information as to what happened on the Danube from his speech in his defence.

It has been objected that it is improbable that Miltiades would have been left undisturbed by the Persians after giving such advice. But it does not appear that those who at first agreed with him were punished by the king, though Histiaeus and Coes of Mytilene were rewarded, and as the breaking of the bridge did not take place the policy of the Persian Court, which was always to avoid difficulties with the Greek states, may have been one of convenient blindness.

22. διὰ Δαρείων 'owing to Darius,' i.e. by his support. So 6, 38 διὰ Κροῖσων 'owing to the interference of Croesus.'

4. πρότερον...αἰρέόμενοι 'though before that they were for the 80 proposal of Miltiades.' The participle here stands for an imperfect.

CHAPTER CXXXVIII.

5. οἱ διαφέροντες...βασιλέος 'the following were those who voted and were consequently held in honour by the king.' The τε—καί connects the two clauses together as consequent the one upon the other. διαφέροντες does not differ much from φέροντες except that the preposition διὰ indicates that there was a division or rivalry between two lists of voters—cp. διανέμεσθαι, διατοξεύεσθαι, διαπίνειν κ.τ.λ. λόγου=έν λόγω, cp. 1, 33 οὔτε λόγου μιν ποιησάμενος. Coes of Mytilene is omitted from this list, because he was not a tyrannus at this time, but only στρατηγός.

13. ἡ προκειμένη 'that was given,' used as passive of φέρειν.

CHAPTER CXXXIX.

17. πρὸς ταύτῃ sc. γνώμῃ, 'in addition to this resolution.'

ἔργα τε καὶ ἔπεα 'things to do and say,' the latter is explained by εἰπεῖν τε in l. 23.

18, 19. τὰ κατὰ τοὺς Σκύθας ἑόντα 'at the end next the Skyths,' i.e. near the north bank. ὅσον τόξονμα ἐξικνέεται 'a bow-shot,' for ἐξικνέεται see p. 7, l. 1.

20. ποιεῦντες μηδὲν 'while really doing nothing.'

21. βιώμενοι 'by force,' i.e. without connivance on the part of the Ionians.

καὶ βουλόμενοι, if it is to stand, must mean 'even though they were minded to do so.'

23. λύοντας 'while breaking up.' τῆς γεφύρης, partitive depending on τὸ...ἔχον. For ἔχειν ἐς 'to be in the direction of' cp. 1, 191 τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας.

24. τὰ Σκύθησί ἐστι ἐν ἡδονῇ 'which the Skyths desire,' 7, 15 εἰ οἱ πάντως ἐν ἡδονῇ ἐστι γενέσθαι στρατηλασίην 'if it is his pleasure in any case.'

25. μετὰ δὲ, p. 2, l. 22. ἐκ πάντων 'out of the whole number,' i.e. acting as spokesman of the assembled tyrants.

81 1. χρηστὰ φέροντες 'with an excellent proposal.' ἐς καιρὸν *opportune* 'at the nick of time,' 'advantageously.' 1, 206 οὐκ ἂν εἰδείης εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα.

2. ἡμῖν χρηστῶς ὁδοῦται 'are being managed to our advantage.' 6, 73 ὡς τῷ Κλεομένει ᾠδώθη τὸ ἐς τὸν Δημάρητον πρῆγμα 'when Cleomenes had succeeded in his intrigue against Demaratus.'

τὰ ἀπ' ἡμέων ἐς ὑμέας 'and as far as our conduct towards you is concerned.'

3. ἐπιτηδέως ὑπηρετέεται 'your commands are being properly carried out.' The verb is impersonal, 1, 108 χρὴ δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως 'it is right of course that as far as I am concerned your will should be duly obeyed.'

4. λύομεν...ἔξομεν 'we are actually breaking up the bridge...and we shall henceforth be very zealous.'

6. δίζησθαι ἐκείνους 'to be making search for those men,' i.e. the Persian army. For δίζησθαι see p. 5, l. 22. The present infinitive because the action is continuous, the aorist τίσασθαι of a single action.

CHAPTER CXL.

9. τὸ δεύτερον 'for the second time,' see p. 76, ll. 22—4.

11. πάσης τῆς ἐκείνων διεξόδου 'their entire line of march,' cp. 2, 24 ἡ τοῦ ἡλίου διεξοδος. A certain divagation is implied as 1, 199 διεξοδοὶ ὁδῶν 'intersecting roads,' but in this case though the Skyths expected to find this divagation they were mistaken.

12—14. τὰς νομὰς...συγχώσαντες, see p. 69, ll. 2, 3.

παρεῖχε=παρῆν impers., 5, 48 ὑμῖν παρέχει σώζεσθαι and so often.

16. νῦν δὲ 'but as it was.'

τά (= ᾶ) σφι ἔδόκεε 'in what they thought.'

19. διεξιόντες 'taking a circuitous course,' see l. 3.

20. διὰ τοιούτων 'through districts of that nature,' i.e. where fodder and water were to be found.

οἱ δὲ δὴ Πέρσαι 'but the Persians as a matter of fact.' δὴ emphasises the contrast between the expectation and the reality.

22. φυλάσσοντες 'observing,' 'keeping to.'

23, 24. οἷα δὲ...ἐντυχόντες 'but as might be expected when they arrived at night and found the bridge broken.' For genitive instead of dative after ἐντυχόντες cp. Soph. Phil. 1333 ἐντυχὼν Ἀσκληπιδῶν 'having met with (succeeded in finding) physicians.' The construction of the simple verb overpowers that of the compound.

25. μὴ...ἔωσι 'lest the Ionian may have abandoned them,' the subjunctive in subordinate clause dramatically used after an historic tense. They would have said φοβούμεθα μὴ...ἔωσι κ.τ.λ. Cp. 9, 18 δέισαντες μὴ καὶ σφίσι γένηται τραύματα οὕτω δὴ ἀπῆλαννον. Goodwin, *M. and T.* § 365.

CHAPTER CXLI.

1, 2. φωνέων...ἀνθρώπων 'with the loudest voice in the world.' 82

5. ἐπακούσας τῷ πρώτῳ κελεύματι 'having heard and obeyed the first command.' When ἐπακούειν means only 'to be within hearing,' 'to be able to hear' it takes the genitive, as in 5, 106; 9, 98.

6. διαπορθεμένιν 'to ferry across.' Histiaeus did two things—he used the free ships to take these men across at once, and he ordered the vessels which had been taken from the end of the bridge to return, so as to give a passage to the rest of the army. The latter process would take some time, so that probably the king and his immediate guard would have been got across first.

7. ἔξευξε 'completed,' where it had been interrupted by the removal of some vessels.

CHAPTER CXLII.

8. ἐκφεύγουσι, historical present. καὶ τὸ δεύτερον 'a second time also.'

9—11. τοῦτο μὲν...τοῦτο δὲ, p. 6, l. 26, 'and in the first place they consider Ionians, regarded as free men, to be the most base and

cowardly of mankind, in the second place in speaking of Ionians as slaves they say that of all bondsmen they are the most devoted to their masters and the least inclined to run away.'

13, 14. ταῦτα...ἀπέρριπται 'such are the taunts that have been hurled at Ionians by Skythians.' Dative of agent after perf. pass. verb. For ἀπέρριπται cp. 1, 153 ταῦτα ἐς τοὺς πάντας "Ελλήνας ἀπέρριψε ὁ Κῦρος τὰ ἔπεα.

CHAPTER CXLIII.

16. τῆς Χερσονήσου, topographical gen., p. 94, l. 27.

19. ἔδωκε γέρας 'paid a compliment to.'

20. ἐν Πέρσῃσι 'in the presence of Persians,' 'in an assembly of Persians.' ἔπος 'remark,' 'pointed saying.'

83 2. ἀριθμὸν 'in number,' adverbial, p. 8, l. 3.

5. ὑπέλιπε, he left him behind to complete the conquest of Thrace, Macedonia, and northern Greece: and whatever may be thought as to the credibility of the Skythian campaign, there seems little doubt that this object was attained with more or less success. Not that the Persians obtained complete control of these countries, but some of the chief cities were held by their garrisons and the influence of the great king was acknowledged everywhere, and remained supreme after the suppression of the Ionian revolt, until the failures of B.C. 490 and 480 destroyed his prestige.

CHAPTER CXLIV.

8. ἔλιπετο ἀθάνατον μνήμην 'left an undying memorial of himself.' Cp. 6, 109 μνημόσυνα λίπεσθαι. πρὸς Ἑλλησποντίων 'by the lips of the Hellespontines,' because they would keep alive his memory by repeating the remark.

9. ἑπτακάδεκα, Kalchedon was founded B.C. 674, Byzantium B.C. 657, both by Megarians.

12. τύφλους, according to later writers (Strabo 464; Tac. Ann. 12, 63) this saying was much earlier and came from the oracle at Delphi, which being consulted as usual by the leaders of the colonists (see 5, 42) told them to found a city opposite to that of the blind, meaning, it was afterwards said, opposite to Kalchedon. But a more natural explanation may be that Kalchedon was originally selected in

preference to Byzantium because the latter on the land side was exposed to the constant attacks of warlike Thracian tribes, as Polybius (4, 45) remarks when contrasting the situation of the two cities, though he also speaks in glowing terms of the advantages of Byzantium.

16. τοὺς μὴ μηδίζοντας 'such as did not submit to the Persians.'

This word (see p. 98, l. 24) which was to mean so much in the next half century of Greek history here occurs for the first time. It covers various shades of policy, from active cooperation to unwilling submission to the Persian government.

CHAPTER CXLV.

[This chapter begins an entirely new section of the history, and is somewhat remotely connected with the main current of the narrative. The Persian occupation of Egypt had been described in Book II; now an expedition led by Aryandes, the Persian commander in Egypt, to Cyrene and towards Carthage, supplies Herodotos with a pretext for telling us all he had learnt, by travel and otherwise, of N. Western Africa—Libya. He seems to regard it as one episode in the attack on Hellenism—thus ultimately affecting the western Hellenes in Sicily, as the other activities of Persia affected the eastern Hellenes in Asia and Greece.]

19. διὰ πρόφασιν...τάδε 'on grounds which I will describe when I have first stated the following preliminary facts.' The cause of the expedition is stated in Ch. 167. διὰ πρόφασιν does not necessarily indicate *insincere* pretext. 7, 230 οἱ μὲν γιν οὕτω σωθῆναι λέγουσι 'Aristodēmon ἐς Σπάρτην καὶ διὰ πρόφασιν τοιήνδε, where the truth of Aristodemus's story is not impugned.

21. παίδων παῖδες 'descendants,' not confined to the second generation. ἐπιβατέων, warriors sailing on the Argo, opposed to ναῦται, cp. 6, 12.

22, 23. ὑπὸ Πελασγῶν...γυναῖκας 'by the Pelasgians who at Brauron carried off the women of the Athenians.' The story is told in 6, 137—8. The Pelasgoi, after fortifying the Acropolis, had been expelled from Athens and had gone to Lemnos. But being acquainted with the Attic festivals they came by sea and laid in wait at Brauron on the east coast of Attica, where there was a festival every fourth year at which Attic girls were initiated in mysteries before marriage (4, 145). They carried off a great number to Lemnos and married them. But before this there had been a tragedy at Lemnos (τὰ Λήμνια)—the women of

the island having murdered all their husbands from jealousy (Apollodor. 1, 9, 17). When the Argonauts touched on the island they found none but women inhabitants, by whom they became the fathers of a numerous progeny, who are here mentioned as having been driven out by the Pelasgoi.

84 5. Μινύαι, an ancient people of Greece, but connected especially with Thessaly from which the Argo started. Jason himself was said to be descended from Minyas. Hence the descendants of the crew of the Argo call themselves Minyae.

6. τούτους sc. τοὺς ἥρωας, see note on p. 83, l. 22. προσσχόντας ἐς, in this sense of 'touching at' Herod. also constructs προσέχειν with πρὸς (6, 99), and the dative (p. 92, l. 2).

10. αἴθοιεν 'light.' It is a word usually confined to poetry, but Herod. has used it before, p. 34, l. 8.

11. ἐς τοὺς πατέρας 'to the land of their ancestors,' referring specially, as seen below, to Castor and Pollux who were on the Argo, and whose father Tyndareus was a Spartan.

12. ἅμα τούτοις 'along with the present inhabitants,' whom they regard as representatives of their ancestors.

15. ἐπ' οἷσι θέλουσι αὐτοί (ἐπὶ τούτοις ᾧ θ.) 'upon their own conditions.'

19. τὰς δὲ sc. γυναῖκας, implied by γάμους.

ἐξέδοσαν 'they gave in marriage.' 1, 196 ἐκδοῦναι τὴν ἐωντοῦ θυγατέρα. Sometimes the middle is preferred, as 2, 47 οὐδέ σφι ἐκδίδοσθαι θυγατέρα οὐδεὶς ἐθέλει.

CHAPTER CXLVI.

26. νυκτός, p. 18, l. 6.

85 5. ἐξ αὐτέων 'on their part,' genitive of origin.

10. ἔζοντο...ἐς τὸ Τηΰγετον 'they went to Taygetus and took up their position once more.' A pregnant construction of ἐς after an intransitive verb.

CHAPTER CXLVII.

13. ἔσπελλε (intrans. as in p. 86, l. 8 and 5, 124) 'was about to set out.' Soph. *Phil.* 571 κείνος δ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς ἔσπελλον.

14. **Καδμείος**, a descendant of Kadmos and so 'a Theban.' His father Autesion son of Tisamenus migrated from Thebes. His sister Argia married Aristodemos, fourth in descent from Heracles, whose two sons Eurysthenes and Prokles were regarded as the ancestors of the two royal houses at Sparta. See 6, 51—2.

τῆς μητρὸς ἀδελφεὸς 'uncle by the mother's side.'

17. **ἐπιτροπαίην εἶχε** 'held in wardship,' 'was guardian of.' Cp. 3, 142 **ἐπιτροπαίην παρὰ πολυκράτεος λαβὼν τὴν ἀρχήν**. Thus Pausanias, the conqueror of Plataea, was acting as guardian to the young king son of Leonidas.

19. **οὕτω δὴ** 'in these circumstances,' i.e. when he had lost his vice-royal position. Cp. p. 9, l. 5.

δεινὸν ποιεύμενος 'ill-brooking,' 'indignant,' 5, 33 **ὁ δὲ δεινὸν τι ποιησάμενος κ.τ.λ.**

23. **τῇ αὐτῇ ταύτῃ** in apposition with **καλλίστῃ**, cp. p. 94, l. 24.

24. **Μεμβλιάρειω**, who according to Steph. Byz. had given his name to a small island near Thera.

25. **προσέσχε ἐς**, p. 84, l. 6.

1. **εἴτε δὴ** 'whether it really was that.' **ἄλλως** 'on other grounds.' 86

2. **γάρ** refers to the indecision between the two reasons. 'I won't stop to decide which was his motive, for the chief point is that he left behind in this island' etc.

3. **καὶ δὴ καὶ** 'and among them in point of fact Membliarus one of his own kindred.'

5. **ἐπὶ γενεᾶς...ὀκτώ** 'for eight generations,' **ἐπὶ** indicates extension over a time, cp. 9, 8 **ἐπὶ δέκα ἡμέρας** etc., p. 12, l. 1.

CHAPTER CXLVIII.

6. **ἐπὶ τούτους δὴ ὦν** 'it was then to join these men.'

7. **ἀπὸ τῶν φυλέων**, from the (three) Dorian tribes inhabiting Sparta, a division always characteristic of the Dorians.

8. **ἔστελλε**, p. 85, l. 13. **οὐδαμῶς ἐξελὼν** 'by no means with any idea of driving them out' (**ἐξελαύνω**).

9. **οἰκηϊεύμενος** 'claiming kindred with them,' 3, 2 **Αἰγύπτιοι οἰκηϊεύνται Καμβύσεια**.

12. **μήτε**, the **τε** properly belongs to **παραιτέται**. 'Theras both begged them off (hist. pres.) and undertook personally' etc. But the clause which expresses the object of his intercession is contrasted with

the second as though it were an alternative, which in sense it is: the two courses of action being that the Spartans should put them to death or Theras take them away.

15. *τριάκοντέροισι* 'triaconters' were boats rowed by 30 oars, i.e. 15 on each side on the same level, *νέες* with rowers on different tiers were of later date, first used it was said by the Corinthians (Thucyd. 1, 13).

18. *Παρωρέτας...Καύκωνας*. The first name only means 'inhabitants of mountain spurs,' the latter is a name belonging to pre-hellenic Greece. The district meant is some part of what was afterwards called Triphylia, 'land of the three tribes.' Of the cities here named Lepreum is known from Thucydides and elsewhere, the rest did not survive the destruction mentioned by Herodotos.

22. *ἐπ' ἐμέο* 'in my lifetime,' p. 4, l. 1.

23. *ἐπὶ τοῦ οἰκιστέω...ἐπωνυμία*, see on p. 4, l. 17.

CHAPTER CXLIX.

24. *ὁ παῖς* the son of Theras. *οὐ γὰρ ἔφη*, the reason given in anticipation, see p. 43, l. 8.

25. *οἷν ἐν λύκοισι*. St Matt. x. 16 *ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων*.

87 1. *φυλή* or rather 'clan,' 'family.' It was never the name of any of the three Dorian tribes.

2. *οὐ γὰρ...τέκνα* 'as their children did not survive.' *ὑπέμειναν*, for pl. verb after *τὰ τέκνα* see p. 108, l. 21.

3. *Ἐρινύων...Οἰδιπόδεω ἱρόν* 'a temple of the furies of Laius and Oedipus,' for according to Pausanias (9, 5, 15) it was the wrath of these furies that had fallen on their ancestor Autesion and driven him from his kingdom of Thebes.

4. *ὑπέμεινε*, sc. the children ceased to die off.

CHAPTER CL.

9. *Γρῖνος*, in an inscription which seems to be the will of a lady called Epicteta (C. I. G. 2448), the name of her father is given as *Γρίνος* and of her husband as *Φοῖνιξ*. These names with others have led to the assignment of the inscription to Thera.

15. *περὶ ἄλλων* 'upon quite other subjects.' It was the habit of the Pythia frequently to give responses that did not directly refer to the

questions put: and sometimes these questions were so general or vague that the answer might touch on almost any subject. See 5, 63; 9, 33.

17. ὦναξ sc. Ἀπόλλων. The Pythia is only the mouthpiece of the god, who is thus addressed directly by Grinus, as though he had spoken.

βαρὺς 'too inactive to remove,' the positive adjective is used with an infinitive, with or without ὥστε with a comparative meaning, cp. Thucyd. 2, 61 ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν. Eurip. *Anacr.* 80 γέρων ἐκείνος ὥστε σ' ὠφελεῖν παρών. So often with ὀλίγοι, see 6, 109; 7, 207. Thucyd. 1, 150. It is here coupled with πρεσβύτερος which, however, was felt as a synonym of γέρων.

18. αἰρέσθαι 'to start on a journey either by land or sea,' 'to remove myself,' 1, 165 ἀερθέντες ἐκ τῶν Οἰνουσσεῶν ἔπλεον, but 9, 52 (of land) ἐνθαῦτα ἀερθέντες οἱ πολλοὶ ἀπαλλάσσαντο (the Greeks before the battle of Plataea).

20. μετὰ δέ, p. 2, l. 22. ἀπελθόντες 'after leaving Delphi and going hence.'

21. ἀλογίην εἶχον 'they disregarded.' Herod. more frequently writes ἐν ἀλογίῃ τι ἔχειν or ποιεῖσθαι, as in 7, 226; 6, 75.

οὔτε γῆς εἴη 'neither knowing where in the world Libya was.' This ignorance would not be unnatural in the earliest Hellenic inhabitants of Greece. Libya is not mentioned in the *Iliad*, and only twice in the *Odyssey* (4, 85; 14, 295). And the same may be said of Egypt, except that the poet knows of 'hundred-gated Thebes' (*Il.* 9, 381—2).

22. γῆς partitive after ὅκου, Madv. § 506, Plat. *Rep.* 403 οὐκ οἶσθα ὅπου γῆς εἴ.

ἐς ἀφανὲς χρῆμα 'to the Unknown,' χρῆμα may stand for anything, thus τυραννίς is a χρῆμα σφαλερόν (3, 53), ἰσηγορίη is a χρῆμα σπουδαῖον (5, 78) and so on. Here with its epithet it stands for an abstract noun 'Uncertainty.'

CHAPTER CLI.

25. ἐπὶ τὰ ἐτέων, gen. of time within which a thing occurs. οὐκ ὕε τὴν Θήρην sc. ὁ θεός 'god sent no rain on Thera.' We have had ἔεται passive ἔεται ἡ γῆ p. 29, l. 20, but there is no other instance of the transitive use of ἔει.

2. προέφερε 'continued to enjoin,' cp. 5, 63 τὴν Πυθίην...προφέρειν 88 σφι ἐλευθεροῦν τὰς Ἀθήνας. There is nothing in the word προφέρειν

necessarily of reproach, though of course it may involve that according to circumstances as in 1, 3 *προφέρειν σφι Μηδείης τὴν ἄρπαγὴν*. The Pythia would doubtless refer to the neglect of her former response.

4. *μετοίκων*, residents or settlers in Crete who might have come from Libya or gone there on trading expeditions. *μέτοικοι* are residents in a country other than their own.

5. *περιπλανώμενοι αὐτὴν* 'in the course of their wanderings about it,' i.e. Crete.

6. *καὶ ἐς Ἴτανον πόλιν* 'to Itanus among other cities.'

7. *πορφυρεῖ* 'a purple-fisher,' one who fished for the murex, from the shell of which purple dye was made.

8. *ὑπ' ἀνέμων ἀπενειχθεὶς* 'under stress of wind,' 'having been carried (out of his course) by winds.'

9. *Διβύης*, topographical genitive 'in' or 'of Libya,' p. 82, l. 16. Platea was a small island off the coast on the borders of Egypt and Cyrene, but is counted as a part of Libya.

13. *ταύτην δὴ* 'this above mentioned.'

14. *ὅσων δὴ* 'for a certain number of months,' no matter how many. Cp. 1, 86 *οἷα δὴ εἶπας*. 3, 145 *ὅτι δὴ ἐξαμαρτῶν* 'having committed some crime or other, no matter what.' *σιτία...μηνῶν*, cp. such phrases as *σιτία τριῶν ἡμερῶν* etc., a genitive of measure.

CHAPTER CLII.

18. *τοῦ συγκαίμενου* 'than had been agreed upon.' 3, 157 *αἱ συγκαίμεναι ἡμέραι*. So impersonal 9, 52 *ὥρης ἐς τὴν συνέκειτό σφι ἀπαλλάσσεσθαι*. It serves as the passive of *συντιθέναι*.

20. *ἐπ' Αἰγύπτου* 'towards Egypt,' as *ἐπ' οἴκου* etc. *ἀπηνείχθη* 'was carried out of its course,' as l. 8. Samos was early a seat of trade.

23, 24. *γλιχόμενοι Αἰγύπτου* 'being eager to reach Egypt.' 8, 143 *ἐλευθερίης γλιχόμενοι*. But sometimes absolutely, as 2, 102 *δεινῶς γλιχομένοισι περὶ τῆς ἐλευθερίης*, 7, 161 *γλίχεται ὡς στρατηγήσεις*. *ἔπλεον* 'started on their voyage.'

26. *ἐς Ταρτησσὸν*, near Cadiz. p. 5, l. 13. Sailors from Phocaea are said by Herodotos (1, 163) to have been the first Greeks regularly to frequent it for merchandise.

θείῃ πομπῇ χρεόμενοι 'under the guidance of heaven,' cp. 1, 62: 3, 77: in both these places it means rather 'by divine instigation,' 'by divinely suggested impulse.'

1. τὸ ἐμπόριον τοῦτο 'this market' at Tartessus. ἀκήρατον *integ-* 89
rum 'fresh,' it had not been exploited by Greek merchants. If it is the
Tarshish of the O.T., it was a Tyrian colony and had kept up a trade
with Phoenicia and Palestine. Iron, tin, lead and silver were the
staple exports.

2, 3. μέγιστα δὴ 'by far the most,' δὴ with superlative is merely
emphatic. τῶν...ἔδμεν 'of whom we have accurate knowledge.'

4. μετὰ γε 'next of courage to.'

5. οἶά τε, plur. for οἶόν τε, see p. 5, l. 3.

7. ἕξ τάλαντα, the whole profit therefore was 60 talents or about
£14,400. χαλκήϊον, see p. 47, l. 26.

8. κρητῆρος Ἀργολικοῦ τρόπον 'in the shape of an Argolic
mixing-bowl.' Baehr quotes Athenaeus I, 21, and II, 480 C, where
Argolic crateres and calices are mentioned as well known.

9. πρόκροσσοι, 'in relief,' 'standing out.' In 7, 188 νέες πρόκροσσαι
are ships with their beaks to the sea. In 2, 125 κρόσσαι are the out-
standing platforms or steps in the Pyramids as they were being built.

10. τὸ Ἡραῖον, the temple of Herè at Samos was according to
Herodotos (3, 60) the largest existing Greek temple. He dwells also on
the great mechanical and artistic skill of the Samians. Among them the
art of casting bronze statues was invented by Rhoeceus (Paus. 8, 14, 5).

10, 11. τρεῖς...ἑρηρεισμένους 'three colossal figures in bronze seven
cubits high kneeling.'

12. ἀπὸ τούτου ἔργου 'from this transaction,' i.e. from the supply
of the year's provision to the men left in Thera.

13. φιλῖαι μεγάλαι, the plural seems to be used to indicate repeated
acts of friendship or renewals of alliance.

συνεκρήθησαν [συγκερᾶν] 'were formed,' 7, 151 εἰ σφι ἐμμένει
τὴν [ἦν] πρὸς Ξέρξεα φιλίην συνεκράσαντο.

CHAPTER CLIII.

16. ἐπὶ Λιβύῃ 'near Libya,' 6, 7 ἡ δὲ Λάδῃ ἐστὶ νῆσος σμικρὴ ἐπὶ
τῇ πόλει τῇ Μιλησίων κειμένη. ἐκτισμένη 'settled,' 'founded as a
colony.' Generally with πόλεις or city-names but cp. I, 167 τὸν
Κύρνον σφι ἡ Πυθίῃ ἔχρησε κτίσαι ἥρων ἔοντα ἀλλ' οὐ τὴν νῆσον.

17. ἀδελφεόν τε ἀπ' ἀδελφεοῦ 'brother from brother,' i.e. when there
were two or more brothers they were to draw lots as to which was
to go.

18. *πάλω λαχόντα*, p. 54, l. 18.

20. *οὕτω δὴ* 'it was in these circumstances,' p. 9, l. 5.

πεντηκοντέρους, boats rowed by 25 men on each side. The largest vessels used by the Greeks till the invention of triremes. See I, 163; 8, 1; Thucyd. I, 14. It is not quite certain how many men could be carried by a penteconter. In 7, 184 he reckons 80 to each penteconter, but he may mean that only of the crew, as he reckons 200 to each trireme 8, 17. It does not seem probable that the number would have been much over a hundred, two would therefore convey but a small nucleus for a new colony.

CHAPTER CLIV.

22. *τὰ δ' ἐπὶλοιπα τοῦ λόγου* 'but it is *only* in the later part of the story that the Theraeans agree with the Cyreneans.' *ἤδη* 'then and not till then,' i.e. when they get to the later story.

90 2. *τῆς Κρήτης*, topographical gen. 'in Crete,' p. 89, l. 9.

3. *ἐπὶ θυγατρὶ ἀμήτορι...ἐπὶ ταύτῃ ἔγημε* 'when he had a motherless daughter he married a step-dame.' The technical word for a second marriage was *ἐπιγαμεῖν* cp. Eur. *Alc.* 305 καὶ μὴ 'πιγῆμης τοῖσδε μητρυνὰ τέκνοις. And Medea says of her husband (694) *γυναικ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει*. So that although the *ἐπὶ* originally meant only 'additional' it had come to be looked upon as indicating some one *put over* those already in the family.

5. *ἐπεισελθοῦσα*, the second wife was said *ἐπιέναι*. *Alc.* 309 *ἐχθρὰ γὰρ ἡ 'πιούσα μητρυνὰ τέκνοις τοῖς πρόσθε*.

καὶ τῷ ἔργῳ 'in deed as well as in name,' referring to the sinister character always attached to the *μητρυνά*. See previous note. *ἔδικαίειν* 'resolved,' the notion of 'thinking right' or 'to have a right to,' though the original meaning of this verb is sometimes merged in that of simply 'resolving to.'

7. *ἐπενείκασα* 'having charged her with,' I, 68 *ἐκ λόγου πλαστοῦ ἐπενείκαντές οἱ αἰτίην*.

9. *ἐπὶ τῇ θυγατρὶ* 'against his daughter' as in l. 6: cp. 6, 49 *ἐπὶ τινι ἔχειν* 'to be hostile to someone.'

11. *παραλαβὼν ἐπὶ ξείνια* 'having entertained him as a guest-friend,' a *ξένος*. It is more than merely an invitation to a feast: it is the formation of a sacred tie.

12. *ἦ μὲν* generally *ἦ μήν*, the formula for an oath.

15, 16. τῇ ἀπάτῃ τοῦ ὄρκου 'at the fraud used in obtaining his oath,' objective genitive.

διαλυσάμενος τὴν ξεινίην 'having broken off friendship with him.'

18. ἀποσιεύμενος τὴν ἐξόρκωσιν 'by way of absolving himself from the obligation of his oath,' p. 118, l. 16.

19. διαδήσας 'having tied a rope to her on both sides,' 2, 29 τὸ πλοῖον διαδήσαντες ἀμφοτέρωθεν.

CHAPTER CLV.

21. παραλαβὼν 'having taken her into his house.'

1. ἄλλο τι 'some other name,' the name was Ἀριστοτέλης Pind. 91 *Pyth.* 5, 87. μετωνομάσθη 'his name was changed to Battus.' ἐπεὶ τε...ἀπῆκετο 'after his arrival in Libya.'

3. τιμῆς 'office.'

4. ἐπωνυμίην, see on p. 4, l. 17. ποιεύμενος 'adopting,' as 7, 157 πρόσχημα ποιεύμενος 'using as a pretext,'—making for oneself.

5. βάττος, nothing seems known of this word in this sense. Hesychius who gives it is only quoting Herodotos. θεσπίζουσιν 'in delivering an oracle,' 'in speaking prophetically,' 1, 48 ταῦτα θεσπισάσης τῆς Πυθίης. See p. 37, l. 12.

8. περὶ τῆς φωνῆς, that is, how to cure his stammer, a curious illustration of the fact, amply confirmed by the tablets found at Dodona, that the Greeks used their oracles where moderns consult physicians.

10, 11. ἐπὶ φωνήν 'to enquire after a voice.'

οἰκιστήρα 'as a settler' or 'founder.'

14. ὦναξ, see on p. 87, l. 17.

15. ἄλλα, see on p. 87, l. 15. ἀδύνατα (not with ἄλλα but in apposition) 'which are besides impossible.'

16. τέφ δυνάμι, κοίη χειρὶ 'with what resources and what band of followers?' Where am I to get the means and the men?

17. οὐκ ἐπειθε 'he failed to induce her,' i.e. the Pythia. κατὰ ταῦτά...καὶ 'in the same way as,' 6, 92 ἐπεκαλέοντο τοὺς αὐτοὺς καὶ πρότερον, p. 35, l. 3.

18. μεταξὺ 'in the midst of the Pythia's speech,' 'while she was still talking,' supply λεγούσης.

CHAPTER CLVI.

20. μετὰ δὲ, p. 2, l. 22.

21. συνεφέρετο παλιγκότως 'kept going wrong with,' Aesch. Ag. 571 παλιγκοτος τύχη. The word has probably nothing to do with κότος 'wrath,' but is compounded of πάλιν and adjectival termination -κοτος (cp. ἀλλόκοτος). The notion implied is of recurrence or recrudescence of misfortune. ἀγνοεῦντες 'not knowing what to make of.'

23—25. σφι ἔχρησε...πρήξιν 'the Pythia told them that if they joined Battus in colonizing Cyrene in Libya things would go better with them,' after the dative συγκτίζουσι some word like ἔσεσθαι or συνοίσεσθαι was to be expected. The subject of πρήξιν must be an accusative. We may either explain it as an oversight or as a case of attraction συγκτίζοντας taking the case of σφι, or lastly by understanding σφᾶς with πρήξιν. None of these explanations are very satisfactory and various emendations have been proposed—as συγκτίζοντας or εἰ συγκτίζουσι. τῆς Διβύης, p. 89, l. 9.

26. δύο=δουὶν or δυοῖσι. Here δύο is indeclinable as in 3, 130 δύο ζεύγεσι, 7, 149 μετὰ δύο τῶν σφετέρων, 8, 82 δύο νηῶν.

27. οὐ γὰρ εἶχον ὃ τι ποιέωσι ἄλλο 'for they did not know what else to do.' The deliberative subjunctive retained dramatically after historic verb. They would have said τί ποιέωμεν; or οὐκ ἴσμεν τι ποιέωμεν, p. 81, l. 25.

92 1, 2. καταγομένους 'as they were trying to come to land,' p. 24, l. 25; 8, 4 ὡς εἶδον νέας τε πολλὰς καταχθείσας ἐς τὰς Ἀφέτας. ἔβαλλον 'began throwing missiles at them.' τῇ γῇ προσίσχιν, see p. 84, l. 6.

4. ἐπὶ Διβύῃ κειμένην, see p. 89, l. 16; p. 100, l. 18.

CHAPTER CLVII.

11, 12. οἰκέειν...πρήσσειν, notice the present, 'that they are already inhabiting Libya and are none the more prosperous.'

14. αἰ=εἰ, so once in Herod. αἰ γάρ=εἴθε (1, 27). It is Doric and Epic.

15. μὴ ἔλθων 'though you have not been there,' the oracle will not allow Platea to be part of Libya.

22. τὰ ἐπὶ θάτερα 'on one side.' For the plural cp. 6, 33 τὰ ἐπ' ἀριστερὰ...τοῦ Ἑλλησπόντου, 2, 93 τὰ ἐπ' ἀριστερὰ τῶν κεφαλῶν.

CHAPTER CLVIII.

2. **παραιτησάμενοι** 'having talked them over,' 'having persuaded 93 them,' the word would imply that the Libyans were acting in their own interests.

6. **συμμετρησάμενοι** i.e. having so measured their march as to coincide with length of daylight, lit. 'having proportioned the day-time.'

7. **νυκτὸς παρήγον** goes closely with **τὸν κάλλιστον τῶν χώρων**: they so arranged the time that they led them past the best part of the country at night. For gen. see p. 18, l. 6.

τὴν ὥρην τῆς ἡμέρης 'the period of the day,' not equivalent to our 'hour,' though sometimes nearly approaching it as 8, 14 **φυλάξαντες τὴν αὐτὴν ὥρην**. In 2, 109 the twelve 'hours' of the day are called **τὰ δωδέκα μέρεα τῆς ἡμέρης**.

9. **κρήνην Ἀπόλλωνος** called, according to some, **Κύρη**, from which came the name **Κυρήνη**.

11. **τέτρηται** (**τιτράω**) 'has been bored,' i.e. has a hole letting out the rain, which according to authorities quoted by Rawlinson descends with great violence in this district in the middle of November. He also compares 2 Kings vii. 2 'if the Lord should make windows in heaven.' The perfect **τέτρημαι** from the root **τρα-** [**τράω** is obsolete] occurs in good Attic writers, e.g. Arist. *Pax* 21 etc.

CHAPTER CLIX.

15. **ἀρχὴν** 'originally,' p. 17, l. 6.

τοσοῦτοι ὅσοι 'the same number as,' i.e. without increase in number.

19. **ἐπεκαλέοντο** 'were inviting them to come.' **ἐπὶ...ἀναδασμῷ** 'to take part in a division of land,' **ἐπὶ** expresses the condition or object 'with a view to,' 'with a promise of,' like **ἐπὶ μισθῷ**, and **δέειν ἐπὶ θανάτῳ** 8, 37.

21, 22. **ὕστερον...γὰρ ἀναδαιομένας** 'too late for the division of land.' 6, 120 **ὕστεροι ἀπικόμενοι τῆς συμβολῆς**. **μετὰ** adv. 'hereafter.' **ποκά**=**ποτέ**.

2. **περιταμνόμενοι γῆν πολλὴν** 'in process of being deprived of 94 much land.' **περιτέμνειν** like **ἀφαιρεῖσθαι** [cp. 2, 141 **σφέας ἀπελέσθαι τὰς ἀρούρας**] might take two accusatives, and like it retains the second in the passive.

11. οὐ πεπειρημένοι 'not having had experience of.' Perf. pass. as middle, 9, 46 οὐδεὶς πεπείρηται Μήδων.

'Ελλήνων, notice absence of article 'of Greeks' as a race, of whatever country.

12. παραχρέόμενοι 'being reckless,' 'taking no care.' 7, 223 παραχρεώμενοι καὶ ἀτέοντες (of the Spartans at Thermopylae). Sometimes with acc. 'to neglect,' 8, 20 παραχρησάμενοι τὸν Βάκιδος χρησμόν. 1, 108 πρῆγμα...μηδαμῶς παραχρήση.

14. κατὰ ταῦτά 'on the ground of this same disaster,' but perhaps it would be better to read καὶ ταῦτα as Stein does after Bekker as in the passage (2; 161) in which Herod. has already mentioned this disaster Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ. The Egyptians, he says, believed that Aprias had deliberately sent them to what he knew would be their destruction that he might be able better to control the rest.

CHAPTER CLX.

17. βασιλεύσας 'when he became king,' an ingressive aorist, see p. 1, l. 7.

18. ἐς ὃ 'until,' see on p. 8, l. 13.

19. ἐπ' ἑωυτῶν βαλλόμενοι 'deliberating by themselves,' 3, 155 ἐπ' ἑμειωυτοῦ βαλλόμενος. 8, 109 ἐπὶ σφεῶν αὐτῶν βαλλόμενοι. For ἐπὶ with genitive defining and limiting connexion cp. 9, 17 ἐπ' ἑωυτῶν...ἵζεσθαι, 8, 32 κορυφῇ...κειμένη ἐπ' ἑωυτῆς.

21. ἀπιστάσι 'they take means to make the Libyans revolt.'

22. μετὰ δὲ, p. 2, l. 22.

23. ἐς...ἐστρατεύετο 'went on an expedition against those of the Libyans who accepted the proposal and therefore did actually revolt.' τοὺς αὐτοὺς τοὺτους emphasises the fact that the people attacked were those who revolted and only those. See p. 85, l. 23; p. 101, l. 24.

27. τῆς Λιβύης, topographical genitive 'in Libya,' p. 94, l. 27.

4. τρῶμα 'defeat,' 6, 132 μετὰ τὸ ἐν Μαραθῶνι τρῶμα γενόμενον.

5. φάρμακον πεπωκότα 'when he had taken a draught' and was therefore unconscious, or asleep.

7. δόλῳ κτείνει, the story is told by Polyænus 8, 41. Learchus was guardian to his brother Arcesilaus's son, but made himself tyrant, and wished to marry Eruxo, who, confiding the matter to her brothers, arranged to invite him to their house for a conference at night. He came unarmed and without guards and was killed by the young men,

who proclaimed the boy Battos (son of Arcesilaus and Eruxo) king, and restored the constitution. Plutarch *Moralia* 260 also tells the story, but makes Learchus a friend and not a brother of Arcesilaus.

CHAPTER CLXI.

9. *χωλός...καὶ οὐκ ἀρτίπους* 'lame and not sound on his feet,' so 3, 23 *ἐμμανής τε εἶν καὶ οὐ φρενήρης*. The second is explanatory of the former, more closely defining the nature of his infirmity. In 3, 130 Darius is *ἀρτίπους* after recovering from a dislocated ankle, while *χωλός* might refer to other parts of the body, as to the hand, in the general sense of 'maimed.' But Herod. is also fond of these combinations of positive and negative clauses emphasising each other. See 2, 172; 3, 55; 5, 42 etc.

10. *πρὸς* 'in view of,' p. 4, l. 11. *τὴν καταλαβοῦσαν συμφορὴν* 'the misfortune which had befallen them,' p. 8, l. 1.

11. *ὄντινα τρόπον καταστησάμενοι* 'having settled their affairs in what way,' 'by what kind of settlement.' In 5, 92, § 6 *τρόπον* must be taken as object of the verb, *ἐπυνθάνετο ὄντινα ἂν τρόπον ἀσφαλέστατον καταστησάμενος τῶν πρηγμάτων κάλλιστα τὴν πόλιν ἐπιτροπέοι*. Here too Stein understands *πρηγμάτων*, but the participle *καταστησάμενοι* may be taken independently 'have established themselves' i.e. their government, as 5, 92, § 2 *πόλις κατὰστασις*.

13. *καταρτιστῆρα*, an arbitrator to settle their differences. So the Parians were called in to act as arbitrators in the civil broils of Miletos and Naxos, see 5, 28.

17. *τριφύλους* 'in three tribes'—an arrangement common to most Dorian states. Though the ancestors of these settlers, the Minyae, had once lived in Laconia and had been indeed admitted to citizenship in Sparta they were not Dorians. The changes introduced by Demonax seem to have been (1) the extension of political privileges to all inhabitants, the *περίοικοι* having apparently been like those in Laconia, free but not full citizens, (2) the restriction of the powers of the king to certain sacred functions.

21. *τεμένεια ἐξελὼν καὶ ἱρωσύνας* 'having reserved for him certain domain lands and priesthoods.' This meaning of *τεμένεια* is better than that of 'sacred enclosures' which Rawlinson follows Schweighäuser in adopting. Thus when Bellerophon is established as a king of half Lykia, *Il.* 6, 194 *οἱ Λύκιοι τέμενος τάμον ἔδοχον ἄλλων*, *Odyss.* 17, 299

Ὀδυσσῆος τέμενος μέγα 'the wide farmland of Ulysses.' For ἱρωσύνας see 6, 56 where two priesthoods are put first among the privileges of the Spartan kings. The edd. all quote Aristotle (*Pol.* 3, 9) who says that the tendency was always for the βασιλεῖς to lose all powers except those connected with religion. Thus the kingship at Athens only survived in the title of ἄρχων βασιλεύς whose duties were connected with certain religious rites, and though the kings of Sparta retained nominally certain political powers they were practically superseded by the Ephors. For ἐξελών cp. p. 89, l. 6; 6, 57 προεδρίας ἐξαιρέτους. 1, 148 χῶρος ἐξαίρητος ὑπὸ Ἰώνων Ποσειδέωνι. 9, 81 συμφορήσαντες τὰ χρήματα καὶ δεκάτην ἐξελόντες τῷ ἐν Δελφοῖσι θεῷ. *ib.* Πανσανίη δὲ πάντα δέκα ἐξαιρέθη τε καὶ ἐδόθη.

23. ἐς μέσον, p. 57, l. 3, 'promiscuously,' 'open to everybody.' So ἐς τὸ μέσον 'for public discussion,' 6, 129.

CHAPTER CLXII

96

2. διετέλλει sc. τὰ πρήγματα.
3. περὶ τῶν τιμέων sc. βασιλέος 'about the prerogatives of the king.'
- 4, 5. οὐκ ἔφη...ἔταξε 'refused to put up with the arrangement made by Demonax.'
7. ἐς Σάμον, see ch. 152. Polycrates was now at the height of his power.
10. τὸ ἐν τῷ Κορινθίων θησαυρῷ that is, in the treasury of the Cypsalids of Corinth, which was afterwards called by the national name. See 1, 14.
12. κατάρξει 'restore.' So 5, 92 κατάγοντες Ἰππὶν and often.
16. ἐπὶ παντὶ τῷ διδομένῳ 'would crown everything which he offered her,' i.e. what was needed to complete the gift, cp. 9, 78 σὺ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τούτοις ποιήσον 'do what remains to crown your achievement.'
19. ἐπειπάσης...Φερετίμης 'and when Pheretima repeated the same remark,' i.e. that the best thing he could give her was an army.
20. δωρέσθαι 'that he was accustomed to present,' 1, 54 δωρέεται δύο στατήραι ἕκαστον. It is also constructed with dative of recipient, see 5, 37.

CHAPTER CLXIII.

97

23. ἐπὶ γῆς ἀναδασμῶ, p. 93, l. 19.

3. περὶ κατόδου, see on p. 1, l. 13.

4. ἐπὶ τέσσερας 'for the lifetime of four kings called Battos and four called Arcesilaus.' These kings took the name of Battos and Arcesilaus alternately, and the dynasty lasted from about B.C. 631 to about B.C. 431, the succession being unbroken.

7. ἐς τὴν σεωυτοῦ sc. γῆν, p. 4, l. 10. ἥσυχος εἶναι 'be gentle,' i.e. do not offer violence to your political opponents. Infinitive for imperative, p. 72, l. 25.

8. ἦν δὲ...οὔρον. It is not easy to say precisely what the oracle means—except generally to enforce clemency and moderation. To 'heat a furnace' is a natural image of wrath and fury and consequent oppression: Jeremiah xi. 4 'I brought them forth out of the land of Egypt, from the iron furnace.' Isaiah xlviii. 10 'in the furnace of affliction.' *Id.* xxxi. 9 'the Lord, whose fire is in Zion, and his furnace in Jerusalem.' Deut. xxxii. 22 'a fire is kindled in mine anger.' The *amphoræ* put in the furnace to be baked complete the picture and represent the objects of the fury. By telling him to let them go 'down wind' the image is farther extended to the shipping of the *amphoræ* for exportation, which represents the permission given to conquered rebels to migrate, as so often happened after such civil broils. The particular interpretation of the oracle as applying to burning of the men in the tower is an after-thought.

10. εἰ...ἐξοπτήσεις 'but if you intend to roast.' μὴ ἐσέλθης ἐς τὴν ἀμφίρρυτον 'don't enter the water-girdled land'; though neither Cyrene nor Barca was an island they were well supplied with water which may be loosely said to be on both sides of them.

12. ταῦρος ὁ καλλιστεύων 'the bull that carries off the palm of beauty.' There is nothing said to make this applicable to Alazir, the father-in-law of Arcesilaus, but Herod. regards his death as the fulfilment of the prophecy, p. 98, l. 8. The king perhaps is indicated by the bull about to be sacrificed, as the Pythia prophesied the death of Philip II—ἔστεπται μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θύσων (Diodor. 16, 91). Stein also quotes Homer *Il.* 2, 480 where a king is likened to the bull of a herd.

CHAPTER CLXIV.

14. κατήλθε, p. 1, l. 13.

15. τῶν πρηγμάτων sc. the control of affairs, 'royal power.'

18. τὸ παράπαν...ἀπαλλάσσοντο 'began to depart for good from the country.' The τὸ παράπαν 'altogether' indicates that no mere temporary absence is meant, but a departure with family and belongings, 'bag and baggage,' as in 1, 61 of Pisistratus. Herod. nearly always prefixes τὸ, as at p. 35, l. 15; p. 71, l. 12; p. 74, l. 17.

20. ἐπὶ διαφθορῇ 'with a view to putting an end to them.' See on p. 93, l. 19.

21. ἀπενειχθέντας...σφετέρην 'when they had been carried out of their course to their land,' see on p. 60, l. 9; p. 104, l. 7.

23. ιδιωτικόν 'which belonged to a private person,' i.e. which was not a state fortification.

25. ἐπ' ἐξεργασμένοισι 'after the event,' 'when all was over,' 8, 94 etc. ἐπὶ with dat. indicating existing conditions or circumstances.

98 1. ἔργετο ἐκὼν 'he acquiesced in his exclusion from,' 'he voluntarily refrained from entering.' Cp. 7, 197 Ξέρξης, ὡς κατὰ τὸ ἄλσος ἐγένετο, αὐτὸς τε ἔργετο αὐτοῦ καὶ τῇ στρατιῇ πάσῃ παρήγγειλε sc. ἔργεσθαι.

4. συγγενέα ἑωυτοῦ 'a kinswoman of his own.' We know nothing of the kings of Barca or of the intermarriage with the royal family of Cyrene. It has been suggested that the non-Greek name of 'Alazir' had been adopted to conciliate the natives. But this is only a guess.

7. ἀγοράζοντα 'when he was in the agora,' p. 45, l. 14; 2, 35 αἱ γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι 'frequent the market-place'; 3, 137 εὐρόντες μιν ἀγοράζοντα 'walking in the market-place.'

8. πρὸς δέ, adverbial, 'and besides,' 'and in addition.'

10. ἀμαρτῶν τοῦ χρησμοῦ 'having mistaken the oracle,' 'having missed it,' 3, 65 παντὸς τοῦ μέλλοντος ἔσεσθαι ἀμαρτῶν. With acc. 7, 139 οὐκ ἂν ἀμαρτάνοι τὸ ἀληθές. ἐξέπλησε μοῖραν τὴν ἑωυτοῦ 'fulfilled his destiny,' as 3, 142 Πολυκράτης ἐξέπλησε τὴν μοῖραν τὴν ἑωυτοῦ.

CHAPTER CLXV.

12—14. ἕως μὲν...ἡ δέ. For this δέ in apodosis after μὲν, cp. 6. 30 εἰ μὲν...ἀνήχθη...ὁ δὲ οὐκ ἂν ἔπαθε, *ib.* 52 καὶ ἦν μὲν κατὰ ταῦτα φαίνεται αἰεὶ ποιῶσα τοὺς δὲ πᾶν ἔξειν κτλ.

13. ἐξεργασμένος here middle 'having accomplished for himself.'

18. ἐκ τοῦ Ἀρκεσίλειω εὐεργεσίαι 'claims for good services rendered Arcesilaus.' For the custom of the Persian kings of keeping a register of men who had done good service (εὐεργέται), see 8, 85 εὐεργέτης βασιλέος ἀνεγράφη, and note there.

20. φόρον ἐτάξατο 'assessed the tribute he was to pay.' The middle indicates that Arcesilaus was assessing the tribute of his own country, p. 20, l. 14. The Persian king ἔταξε. For the fact see 3, 13.

23. διὰ τὸν μηδισμόν 'owing to his devotion to the Persian government,' i.e. because he had acknowledged the King as his overlord, and had consented to pay tribute, p. 83, l. 16.

CHAPTER CLXVI.

2. ὑπὸ...κατεστῆς 'having been appointed by,' passive sense of 99 intransitive perfect. So φεύγειν ὑπὸ, p. 72, l. 5.

3. παρισούμενος 'trying to make himself equal to,' 8, 140 μὴ ὦν βούλεσθε παρισεύμενοι βασιλεῖ στέρεσθαι τῆς χώρας. Egypt was a troublesome province of the Persian kingdom from constant revolts, and the governors often found opportunities for asserting a quasi-independence.

5. λιπέσθαι, see p. 6, l. 19. τοῦτο, τὸ 'of such a nature as,' p. 46, l. 6. εἴη, indefinite optative.

6. βασιλεῖ, dat. of agent with perf. passive verb, p. 110, l. 3.

7. τὸν μισθόν 'his reward,' i.e. death.

Δαρείος...ἐκόψατο 'for Darius on his part smelted the purest gold dust and had the most valuable coinage in the world struck.' The Persian gold coins were called *Darics* (δαρικοί) and were in circulation



Persian Daric.

when the Greeks as yet had no gold coinage. This word was supposed to be derived from Darius, and he was believed to be the first king who coined gold money. But there seems good reason for believing that the word is not connected with the name, but with *Dariker*, a word found

on a Babylonian contract table before the conquest of Babylon by Cyrus. See Head's *Historia numorum* p. 698, cp. Ridgeway, *Origin of Currency*, p. 300. Herodotos certainly does not assert that Darius was the first to coin money. That he attributes to the Lydians (1, 94), the great traders of Asia Minor. Silver money in Greece was much earlier.

8. **δυνατώτατον** 'of the greatest value,' from a meaning of **δύνασθαι** 'to be equivalent to,' 2, 142 **τριηκόσiai ἀνδρῶν γενεαὶ δυνέεται μύρια ἕτεα**. So **δύναμις χρημάτων**, Thucyd. 6, 46, § 3. Of language 'it is equivalent to,' p. 112, l. 23, cp. p. 63, l. 13.

9. **Ἀρυάνδης**. The offence of Aryandes was not the coining of silver, for that was allowed to Persian Satraps, but coining it of finer silver than the king's. It would I suppose not only be an act of presumption, but would cause difficulties in trade. No specimen of this coinage has been certainly identified.

12. **αἰτίην... ἄλλην**. As the coining of the silver was not a legal offence the king affected to believe that he was plotting a rebellion. The same indirect way of preventing increasing power was employed by Darius in regard to Histiaeus, though with less severity (5, 24).

CHAPTER CLXVII.

17. **Ἀμασιν**, an Egyptian name, though the man was a Persian.

23. **οὕτω δὴ** 'with this information,' p. 8, l. 6; p. 71, l. 14.

25. **πρόσχημα λόγου** 'a mere pretext,' **λόγου** is the defining genitive, a pretext consisting of a reason alleged. 6, 133 **τοῦτο μὲν δὴ πρόσχημα λόγου ἦν, ἀτὰρ κτλ.** So p. 73, l. 24 **τῆς δουλοσύνης τὸ οἶνισμα**.

100 1. **ὥς ἐμοὶ δοκέειν** 'as it seems to me,' sometimes without **ὥς**, 8, 22 **Θεμιστοκλέης ταῦτα ἔγραψε δοκέειν ἐμοὶ, ἐπ' ἀμφοτέρα νοέων**. It is an idiomatic infinitive like **ἐκὼν εἶναι** which cannot be brought under any rule. See p. 29, l. 13.

ἐπὶ καταστροφῇ 'to subdue,' see p. 97, l. 20. 1, 6 **οὐ καταστροφῇ ἐγένετο τῶν πόλεων, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγῇ**.

CHAPTER CLXVIII.

5. **κατὰ τάδε** 'in the following order,' beginning from the East, i.e. from the Egyptian frontier.

9. ψέλιον 'bangle,' still worn in Egypt, and frequently found in tombs, both bronze and silver (R.).

11. κομῶσαι 'wearing long hair.'

12. καὶ οὕτω 'and having done so.'

CHAPTER CLXIX.

18. ἐπικέεται, cp. p. 89, l. 16.

20. τὸ σίλφιον, this plant formed the chief article of export from Cyrene, and accordingly constantly appears on the coins of the country. It is not a settled question what it exactly was, and whether it is represented by any existing plant. Its Latin name is *laserpitium*, and some identify it with *assafetida*. It was widely used both as a medicine, and in flavouring food (Aristoph. *Eq.* 895; *Av.* 534, 1579). Theophrastus, *Histor. pl.* 6, 3, describes it as like a νάρθηξ, that is, a plant with a thick hollow stem and thick leaves. The stem grew fresh every year and was eaten as a relish, and the juice (ὄπος) of the roots and stem was also used for flavouring and for medicine. It is now nearly extinct, but is believed to be a plant found occasionally and named *drias* by the Arabs.



Coin of Cyrene with Silphium plant.

21. μέχρι τοῦ στόματος 'up to the entrance,' i.e. of the Greater Syrtes.

23. τοῖσι ἑτέροισι, a compendious comparative, for τοῖσι τῶν ἑτέρων sc. νόμοισι.

CHAPTER CLXX.

24. τὸ πρὸς ἐσπέρης, p. 17, l. 3; p. 21, l. 19.

2. τεθριπποβάται 'riders in four-horse chariots.' Cyrene had a 101 good breed of horses. Pind. *Pyth.* 4, 2 Κυράνα εὐπιπος and *Pyth.* 9, 5

διώξιπος. So also Soph. *Electr.* 702 Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται. Libya is also called εὐάρματος (*I'yth.* 4, 11). There has been a tendency of late to look to north Africa for the origin of the thoroughbred horse rather than to Arabia. The wild ancestor of the horse, however, has never been traced.

CHAPTER CLXXI.

8. Εὐεσπερίδας also written Ἑσπερίδας.

Αὐσχισίων...Βάκαλες 'and in the midst of the territory of the Auschisae live the Bakales, a small tribe.' Some texts have Kabales, and a Berber tribe called *Cabyles* still live there.

12. οἱ ὑπὲρ Κυρήνης 'those above Kyrene' means those immediately south of it. So in p. 102, l. 14 κατύπερθε means 'to the South.' See p. 105, l. 20.

CHAPTER CLXXII.

13. τὸ πρὸς ἐσπέρης, p. 19, l. 3, 'westward.'

14. ἔχονται with gen. 'come next to,' p. 100, l. 15.

16. ὀπωριεῦντες τοὺς φοίνικας 'to gather the crop of dates' (ὀπωρίζειν), p. 106, l. 23.

19. καταλέουσι 'they grind to powder.'

21—3. ὀμνύουσι...τούτους 'they swear by those men who are said to have been the best and most just among them.' τούτους merely repeats the object of the verb, cp. p. 94, l. 24; p. 85, l. 23.

24. ἐπὶ belongs to τὰ σήματα.

25. ἐπικατακοιμῶνται 'they lie down to sleep upon them.'

102 1. χράται 'consults,' as an oracle. πίστισι 'pledges of faith.'

3. οἱ δέ, for δέ in apodosis see on p. 3, l. 6.

4. σποδοῦ (partitive) 'some of the dust off the ground.' Both this and the last-named custom appear to have survived in some shape in Northern Africa.

CHAPTER CLXXIII.

7. ἔλυτρα, artificial receptacles for water, 'tanks' or 'reservoirs.'

1, 185—6.

10. ἐστρατεύοντο ἐπὶ τὸν νότον 'they started on a warlike expedition against the South wind.' See on p. 55, l. 3; p. 107, l. 27.

12. ἔξαπολομένων 'having utterly perished.' Yet some of them were believed to have survived in the country between the Greater and Lesser Syrtes, who had the art of curing the bites of snakes, to which they were personally impervious (Pliny, *N.H.* 5, § 27; 7, §§ 13, 14; 21, § 78). The snake-charmers of Barbary still profess the same powers, and the name seems to have come to represent the craft rather than a nation. So Augustus employed *psylli* to suck the poison from Cleopatra, according to Suetonius (*Aug.* 17). See also Plutarch *Cato mi.* 57; Pausan. 9, 28.

CHAPTER CLXXIV.

15. ἐν τῇ θηριώδεϊ 'in the country abounding with wild beasts,' p. 105, l. 21. *θηρία* is sometimes applied specially to snakes, but the variety of wild animals in Libya is noticed by Polybius 12, 3.

17. οὔτε ἀμύνεσθαι ἐπιστέεται 'and have no knowledge of how to defend themselves.'

CHAPTER CLXXV.

20. ἔχονται sc. τούτων, p. 101, l. 6.

21. οἱ λόφους κείρονται 'who cut their hair so as to form crests.' *λόφους* is proleptic.

23. ἐν χροῖ 'close'—lit. 'on skin.' ἐς τὸν πόλεμον 'when going to war.'

24. στρουθῶν καταγαίων 'ostriches,' terrestrial birds, i.e. not flying. Elsewhere *κατάγαιος* means 'subterranean,' p. 55, l. 25; p. 56, l. 2; 2, 150 etc. Polybius 12, 3 calls them simply *στρουθοί*.

προβλήματα 'as shields,' 7, 70 *προβλήματα δὲ ἀντ' ἀσπίδων ἐποιεῦντο γεράνων δοράς*.

3. δασὺς ἴδησι, see p. 63, l. 4.

4. προκαταλεχθείσης 'before described,' p. 16, l. 15.

5. διηκόσιοι, the Ghariàn range is only between four and five miles from the coast, which, however, may have been encroached upon by the sea since the time of Herodotos, or he may simply have been wrongly informed in thus placing the hill at more than 20 miles inland.

CHAPTER CLXXVII.

12. **λωτοῦ**. There is some dispute as to what plant is meant by **λωτός**, but it seems probable that the word refers to a stone-fruit still found and called *rhamnus lotus* (2, 96). It may or may not be the fruit which according to Homer produced by its sweetness oblivion of home in those who ate it (*Odys.* 9, 94 ff.), but the next earliest description of it is that of Polybius (12, 2, quoted by Athenaeus): 'The Lotus is not a large tree; but it is rough and thorny, and has a green leaf like the rhamnus, a little longer and broader. The fruit is like white myrtle-berries when they are come to perfection; but, as it grows, it becomes purple in colour, and in size about equal to round olives, and has a very small stone. When it is ripe they gather it, and some of it they pound up with groats of spelt and use for food. It tastes like a fig or a date, but is superior to them in aroma. A wine is made of it also by steeping it in water and crushing it, sweet and pleasant to the taste, like good mead; and they drink it without mixing it with water.' It does not seem to be connected with the Egyptian lotus lily of Herod. 2, 92.

14. **σχίνου** 'mastic' (*pistacia lentiscus*), from which a resinous gum exudes which is used for various purposes: it was specially cultivated in the island of Chios, and Herod. was doubtless familiar with it. **γλυκύτητα** 'in regard to sweetness.'

CHAPTER CLXXVIII.

20. **Τρίτων**, there is no large river in this district now, and for the various suggestions as to the identification of this stream, and island, see Historical Index.

22. **ταύτην...κτίσαι** 'and they say that the Lacedaemonians had an oracle bidding them colonise this island.'

CHAPTER CLXXIX.

104 2. **ἐπεὶ τε οἱ ἐξεργάσθη...** **Ἀργῶ** 'when his construction of the Argo under Mt Pelion was finished.' The *οἱ* is not exactly a dative of the agent, for he could not have built the ship with his own hands. It is rather a dative of advantage. The Argo was built at Iolcos.

3. ἄλλην τε ἑκατόμβην 'besides a hecatomb,' lit. 'both a hecatomb besides.'

7, 8. ἀποφέρειν 'carried out of his course,' p. 88, l. 8; p. 97, l. 21.

πρὶν...κατιδέσθαι γῆν 'before sighting land,' κατιδέσθαι is middle, see 7, 20 τοὺς ἔσω οὐκ οἶά τε κατιδέσθαι.

8, 9. ἐν τοῖσι βράχεσι...Τριτωνίδος 'in the shallows of the Tritonian lake,' which Herod. therefore regards as a salt water lagoon, connected with the sea. The shore is so sandy and low that such lagoons may well have disappeared before the encroachment of the sea.

15. ἐπιθεσπίσαντα 'having delivered an oracle on the tripod.'

16. τὸν πάντα λόγον 'an account of all that was to happen.'

18. ἑκατὸν πόλιας οἰκῆσαι 'that a hundred cities should be established.' οἰκῆσαι is intransitive as in 2, 166 οὗτος ὁ νομὸς ἐν νήσῳ οἰκεῖ 'this district is situated in an island.'

19, 20. πᾶσαν εἶναι ἀνάγκην 'it was absolutely decreed by fate.' For πᾶσα ἀνάγκη see 1, 112; 2, 22; 5, 52. It is merely a strengthened expression for ἀνάγκη.

CHAPTER CLXXX.

3. τὴν Ἀθηναίην καλέομεν 'whom we Greeks call Athena,' the 105
Egyptian name was Neith or Nit. τῇ αὐτιγενεῖ θεῷ 'the indigenous goddess,' hence the epithet *Tritonis* applied to Athena, although there was another Tritonis, a spring in Arcadia, also connected with the birth of Athena (Pausan. 8, 26, 4).

τὰ πάτρια, i.e. not derived from the Greeks.

6. ποιέουσι, i.e. the Auses.

9. τὴν λίμνην, the acc. from the influence of περι- in περιάγουσι. Cp. 1, 84 περιενοιχθέντος τοῦ λέοντος τὸ τεῖχος.

13. ἀπὸ γὰρ Αἰγύπτου, whether it is true or not that the fashion of Greek armour was derived from Egypt, the likeness of the shields and spears was noticed by others. See Plato, *Tim.* 24 B.

17. ποιήσασθαι 'adopted her,' see p. 6, l. 18. So ποιέεσθαι ἑωυτοῦ, to regard or claim as belonging to oneself. 8, 58 πάντα... ἑωυτοῦ ποιούμεenos. 1, 129 ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον. Soph. *Antig.* 547 μὴδ' ἄ μὴ 'θιγες ποιού σεαυτῆς. O.C. 1285 τὸν θεὸν ποιούμεenos ἄρωγόν. So 8, 33 πολίτην σφέτερον ποιήσασθαι. Cp. p. 110, l. 16.

CHAPTER CLXXXI.

20. ὑπὲρ, to the South, p. 101, l. 12.

21. ἡ θηριώδης, p. 102, l. 15.

22. ὄφρυν ψάμμου 'a ridge' or 'belt' of sand. He means roughly the Great Sahara.

24, 25. διὰ δέκα ἡμερέων ὁδοῦ 'extending through a journey of ten days.' See p. 12, l. 1; p. 59, l. 17. ἀλὸς τρύφεια 'fragments of salt,' τρύφος [θρύπτειν 'to break'] is a rare word, mostly poetical. *Odys.* 4, 508 of a piece of rock broken off by the trident of Poseidon τὸ δὲ τρύφος ἔμπεσε πόντῳ.

25. κατὰ χόνδρους μεγάλους 'in great lumps,' ἄλλες χόνδροι = 'rock salt,' though χόνδροι generally means small grains.

26. ἀνακοντίζει 'darts upwards.'

06 2. ἔσχατοι πρὸς τῆς ἐρήμου 'farthest on the side of the desert,' 'in the direction of the desert,' p. 30, l. 15.

3. ὑπὲρ, p. 105, l. 20.

4, 5. ἀπὸ τοῦ Θηβαίους Διός 'derived from the Theban Zeus,' i.e. of the Egyptian Thebes.

6. πρότερον, see 2, 42—3.

9. ἀγορῆς πληθυσίας 'at the full market hour,' about 8 to 10 A.M., between dawn (τὸ ὄρθριον) and midday (μεσσημβρία). 2, 173 τὸ ὄρθριον μέχρι ὅτου πληθώρας ἀγορῆς. 7, 223 ἐπισχὼν χρόνον ἐς ἀγορῆς κου μάλιστα πληθώρην.

9, 10. μεσσημβρία τε...καὶ 'no sooner is it midday than it becomes very cold.' For τε—καὶ denoting simultaneous occurrence, see l. 12; 9, 55 ἐς νείκεά τε συμπεσόντες ἀπικέατο καὶ ὁ κῆρυξ τῶν Ἀθηναίων παρίστατο. *ib.* 57 οἱ τε...παρεγίνοντό σφι καὶ ἡ ἵππος προσέκειτο, 8, 5 ταῦτά τε ἅμα ἠγόρευε καὶ πέμπει κ.τ.λ., p. 78, l. 2.

10. τηνικαῦτα δὲ 'and it is at that hour.'

12. ὑπείται sc. τὸ ὕδωρ. The middle is used in this sense to 'relax,' as the active: cp. 2, 121, § 4 ὑπείσθαι τῆς ὀργῆς. ἐς δ...χλιαρόν 'until at sunset the water becomes tepid.'

13. ἐπὶ δὲ 'and besides,' p. 33, l. 4. μᾶλλον ἰὼν ἐς τὸ θερμὸν 'becoming gradually hotter and hotter.'

15. ἀμβολάδην 'bubbling up,' *Il.* 21, 362 λέβης ζεῖ ἔνδον... Πάντοθεν ἀμβολάδην. Oppian *Halieut.* 5, 25 περιστένεται δέ οἱ ὕδωρ ἀμβολάδην (Bachr.). Bubbles occur in sulphurous springs though they are not really boiling.

16. ψύχεται 'it continues to cool.' ἐπὶ κλησιν like οἶνομα, p. 8, l. 10, 'by name,' 'by title.' 'There can be little doubt that the phenomena are exaggerated. All that can now be found at Siwab is a tepid spring, the water of which *feels* somewhat warmer in the night than in the daytime. It is doubtful whether the temperature really varies' (Rawl.).

CHAPTER CLXXXII.

19. κολωνός τε ἄλός. There is only one hill in the Oasis now called *Aud chila*, and the French traveller Pacho records finding on it great masses of salt. The distance—ten days' journey—is also said to be correct.

23. ἐπωριεύντες τοὺς φοίνικας. see p. 101, l. 16. The dates of this district are still famous and a chief article of food.

CHAPTER CLXXXIII.

24. διὰ δέκα ἡμερέων. The country of the Garamantes is identified with Fezzan, and in that case the distance is considerably understated—by at least a third.

4, 5. συντομώτατον 'the shortest route,' i.e. from them, see 107 p. 50, l. 19.

5. ἐς τοὺς Λωτοφάγους. ch. 177. From *Murrah*, the capital of Fezzan, the great caravan routes diverge.

ἐκ τῶν τριήκοντα ἡμερέων 'consisting of,' 'amounting to' 30 days. The journey of a caravan from Tripoli to Fezzan still occupies 30 days.

6. ὀπισθόνομοι 'feeding backwards,' i.e. stepping backwards as they feed.

10. προεμβαλλόντων...τῶν κερέων 'since the horns project and fix themselves in the earth.'

12. τρίψιν 'hardness to the touch,' lit. 'rubbing,'—it does not seem to occur elsewhere in this sense.

13. τραγλοδύτας 'cave-dwellers,' 'who live underground,' of whom there are many tribes still existing in various parts of Africa. The tribe meant here is said to be that of the Tibboos.

14. θηρεύουσι 'hunt,' i.e. to get slaves, as is still done.

19. ἀλλὰ τετρίγασιν...νυκτερίδες 'but they screech like bats.' So the Greeks spoke of the sounds of an unknown language as the

'twittering of swallows.' Aesch. *Ag.* 1050; Arist. *Av.* 1681; *Ran.* 681 etc. Rawlinson quotes a modern traveller (Horneman)—'The people of Augila in speaking of the *Tibboos* say that their language is like the whistling of birds.'

CHAPTER CLXXXIV.

25. ἀλέσι (ἀλής) 'as a whole,' 'as a tribe.' Cp. ἀλία 'assembly.'

26. κέεται, p. 13, l. 15.

27. ὑπερβάλλοντι 'as he rises high in the heavens.' ὑπερβάλλειν used without case generally means 'to be excessive,' 'to be overpowering,' and this may be the sense here. καταρέονται 'curse,' see on p. 55, l. 3.

1. πάντα τὰ αἰσχροῦ 'every kind of opprobrious epithet.'

2. ἐπιτρίβει 'wears out and destroys.'

3. μετὰ δέ, here adv. of place 'next.'

6—11. This description does not suit any peak in the Atlas range. It is suggested that the peak of Teneriffe was that really meant, Herodotos and his informers supposing it to be in Africa.

8. ἰδέσθαι mid. for act.—'impossible to see'; 2, 42, 135; 3, 6, 68; p. 3, l. 7.

9. θέρεος...χειμῶνος, for the genitives see p. 18, l. 6; p. 87, l. 24.

10. κίονα. Aesch. *Pr. V.* 357

πρὸς ἐσπέρους τόπους

ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς

ὥμοιν ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

So Homer *Odyss.* 1, 52

ἔχει δέ τε κίονας αὐτὸς

μακρὰς αἶ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι,

and so frequently.

11, 12. ἐπὶ...ἐπώνυμοι, p. 4, l. 17.

CHAPTER CLXXXV.

17. δ' ὦν 'at any rate,' i.e. though I can't give details.

19. ἀλὸς μέταλλον 'a salt mine,' as opposed to the block of surface salt. διὰ δέκα ἡμερέων ὁδοῦ 'at the distance of ten days' journey,' i.e. from the Atlantes, p. 105, l. 24.

20. τὰ δὲ οἰκία...οἰκοδομέται 'their houses are built of blocks of

ult.' The MSS. all have this plural verb, and it is perhaps to be justified by the fact that the houses are 'necessarily distributed and numerous,' Donaldson, *Gr. Gr.* p. 399. But the rule of a singular verb with neuter plural subject was occasionally violated by all writers, sometimes because the neuter represented living persons and sometimes from a feeling that the plural idea was strong and superior to an arbitrary rule. See p. 87, l. 2.

21. ταῦτα...τῆς Λιβύης sc. χωρία 'these regions of Libya.'

22. ἤδη of place 'when we get as far as this,' p. 12, l. 10.

23. εἶντες 'had they been,' the participle representing a conditional clause, as at p. 27, l. 11.

24. τὸ εἶδος 'in its appearance.'

27. καὶ ἱκμάδος...οὐδέν 'and of moisture there is not a drop in it.'

The desert of Sahara, however, has many oases in which there are palm-trees and wells, and some animals throughout—such as gazelles, wild asses and ostriches. But the horror of the great loneliness could not well have been expressed with greater simplicity and force.

CHAPTER CLXXXVI.

3. θηλέων βοῶν, cows were not slaughtered by the Egyptians as 109 being sacred to Isis, the goddess with horned face, 2, 41.

4. ὕς, for the horror of the pig felt by the Egyptians, who were defiled by their touch, and would not associate with swineherds, see 2, 47. So also the Skythians, p. 35, ll. 14, 15.

5. βοῶν...πατέεσθαι, 2, 47, 61 πατέονται τῶν κρεῶν.

7. νηστηίας 'fasts.' As the Egyptians προνηστεύσαντες θύουσι, 2, 40.

CHAPTER CLXXXVII.

10. δῆ, resuming the thread of the narrative, p. 12, l. 16.

13. κατὰ τὰ παιδία 'in regard to their children.'

οἶόν τι καὶ 'of the same kind as,' the τι makes the comparison less definite and more general. The καὶ belongs to οἱ νομάδες strictly, yet it is felt as appropriate after οἶος as after ὁ αὐτός (p. 35, l. 3). See 2, 21 οὐδέν τοιοῦτο πάσχουσι οἶόν τι καὶ ὁ Νεῖλος.

16. αὐτῶν συχνοί, in opposition to νομάδες and taking up the verb properly belonging to it.

20. καταρρέον φλέγμα 'rheum running down from the head.' The practice of cautery is still known among Arabs and other Easterns, and it is not so very long ago that our own physicians extensively employed it, as veterinary surgeons still do in the case of horses: and perhaps it is not more unreasonable than many other remedies and precautions that have prevailed under high authority. ἐς τὸν πάντα χρόνον 'for the rest of their life.'

23. τῶν, attraction of relative, p. 2, l. 2. The descendants of these men living away from the coast are said to be still unusually vigorous and healthy.

- 110 2. δ' ὦν 'be that as it may,' 'anyhow.' σπασμός 'convulsions.'
3. ἐξεύρηται σφι 'they have discovered.' Dat. of agent with perf. pass., *Madv. Gr. Synt.* § 38 G.

CHAPTER CLXXXVIII.

7. τοῦ ὠτὸς ἀπάρξωνται 'when they have performed the initiatory rites by cutting off the animal's ear.' τοῦ ὠτὸς is gen. of material, 'have made the preliminary offering of the ear.' See p. 34, l. 12.

8. ῥιπτεύουσι sc. τὸ οὖς. The form ῥιπτέω only occurs in present (p. 54, l. 24) and imperf. (8, 53), but these are found in good Attic writers.

9. ἀποστρέφουσι τὸν αὐχένα αὐτοῦ 'they twist its neck,' i.e. kill it by wringing its neck. *Soph. O.T.* 1154 ἀπόστρεψαι χέρας 'to twist the hands back.'

12, 13. νέμοντες sc. γῆν 'live,' p. 111, l. 20. Ἀθηναίη...Ποσειδέωνι, see p. 105, l. 14; cp. 2, 50 where he says the name Poseidon came to the Pelasgi from Egypt.

CHAPTER CLXXXIX.

15. Λιβυσσέων 'Libyan women.'

16. ἐποιήσαντο 'adopted,' p. 105, l. 17.

πλὴν γὰρ ἢ ὅτι 'for except for the fact that.'

18. ἱμάντινοι 'made of leather thongs,'—hanging round the waist as a kind of short skirt or apron.

19. δὲ in apodosis, p. 102, l. 3. ἔσταλται sc. ἡ Ἀθηναίη. καὶ δὴ καὶ 'and moreover the very name.'

21. αἰγέας...ψιλὰς 'goat skins with the hair stripped off.'

22. *θυσανωτάς...ἑρευθεδάνω* 'tasselled and stained with red dye' or 'madder.' The whole formed a kind of kilt or sporran.

23, 24. *ἐκ δὲ τῶν αἰγέων...μετουνόμασαν*. The *aegis* or the Statues of Athena is not a shield, but a kind of tunic covered with scales and adorned with a Gorgon's head. The derivation from *αἶξ* was no doubt accepted by the Greeks, but modern philology connects it with *ἀϊσσειν* 'to flash.' *μετουνόμασαν* 'transferred the name.' Elsewhere Herod. uses this word in sense of 'to change the name' (1, 94; 8, 44).

25. *ἡ ὀλόλυγῇ ἐπὶ ἱροῖσι*, the shouting (of women) at the sacred rites of Athena. The edd. quote Homer *Odys.* 3, 450 *αἱ δ' ὀλόλυξαν Θυγατέρες τε νυοὶ τε καὶ αἰδοίη παράκοιτις*: and Aesch. *S. c. Th.* 257 *κάρων ἀκούσας' εὐγμάτων ἔπειτα σὺ Ὀλολυγμὸν ἱερὸν εὐμενῇ παιώνισον*. See also Xenoph. *An.* 4, 3, 19 *συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἀπασαι*. The Hebrew *hallelujah* has been also connected with it (St.).

2. *τέσσερας ἵππους*, see p. 101, l. 2. The use of the four-horse 111 chariot in Greece was as old at any rate as the Homeric poems (*Il.* 8, 185; *Odys.* 3, 81). If it was derived from Egypt or Libya it implies a very early connexion between those countries and Greece.

CHAPTER CXC.

6. *ἐπεὰν ἀπιῇ τὴν ψυχὴν* 'at the moment of his giving up the ghost.' A similar custom has been observed in the Canary Islands, and by some is attributed to certain of the ancient Britons.

φυλάσσοντες...ὅπως κατίσουσι 'watching the moment so as to make him sit up.' 'Object clauses with *ὅπως* after verbs signifying *to strive, to place, to care for, to effect* regularly have the future indicative after primary tenses to express the object aimed at.' Goodw. *M. and T.* § 339.

8. *ἐξ ἀνθερίκων...σχοίνους* 'of stalks of asphodel intertwined (*ἐνέπρεω*) with rushes.' A kind of screen of wattles to ward off the sun—*ὅσον σκιᾶς ἔνεκα* (Hellan. *ap. Athen.* 11, 462 b).

9. *περιφορητά* 'and that too of portable weight.'—At p. 27, l. 13 the nomad Skyths are also said to be *φερέοικοι*, but in their case it was rather that they used covered waggons. The wattles of the Libyans could be packed on beasts of burden or carried by men.

CHAPTER CXCI.

11. τὸ δὲ πρὸς ἐσπέρης, i.e. along the coast, Herodotos now leaves the interior and enumerates the coast tribes.

13. νομίζοντες ἐκτῆσθαι 'with the habit of possessing houses,' 'whose custom it is to inhabit houses.'

14. κομέουσι 'let their hair grow.' For these tufts of hair see 2, 65.

15. μίλτω 'with red ochre,' p. 13, l. 6.

16. τῶν ἐκ Τροίης 'of the Trojans,' as in 5, 13. It refers to the Trojan Antenor, of whom one legend asserted that having made friends with the Greeks he embarked with Menelaus and Helen and was carried by the winds to Kyrene. Pindar *Pyth.* 5, 110. The description which follows accurately represents the general features of Morocco, Algiers and Tunis.

19. ἡ μὲν...πρὸς τὴν ἡῶ, i.e. the modern districts Tripoli and Barca, which are flat and sandy.

20. νέμουσι, see p. 110, l. 12.

23. ὄφεις ὑπερμεγάρθεις, various serpents of the Python tribe, which are still found there.

112 2. ἐλέφαντες. Elephants seem not to have been indigenous so far north. They may have been brought in, as the Carthaginians certainly used them. ἄσπιδες 'cobras.' ὄνοι...ἔχοντες, Herod. is supposed by Rawlinson to be describing some sort of antelope in speaking of 'horned asses.'

3—7. Various kinds of Baboons and Gorillas may have given rise to these semi-fabulous descriptions, which Herod. does not believe, for he distinguishes them from θηρία ἀκατάψευστα 'wild beasts that are not to be counted fabulous.' The monsters were described in mediaeval travellers' tales with no less credulity, as Othello told Desdemona of

The Anthropophagi, and men whose heads
Do grow beneath their shoulders.

6. πλήθει πολλά 'numerous,' 'many in amount.'

CHAPTER CXCII.

8. τούτων οὐδέν, none of these monstrous animals. κατὰ τοὺς νομάδας 'in the country of the nomads.'

9—18. **πύγαργοι—ἔχοντες.** The list of the fauna of Libya is, it seems, fairly accurate—antelopes, gazelles, buffaloes, wild asses, oryxes (*antilope addax*), foxes, hyenas, porcupines, wild rams, dictyces (not identified), jackals, panthers, loryes (not identified), land crocodiles, ostriches, small snakes.

11. **ἄποτοι** ‘that do not drink,’ this does not seem true, though the wild asses can go for a long time without water.

τῶν τὰ κέρα...ποιεῦνται ‘whose horns are used to form the two sides of citherns.’ The cithern or lyre was called **φοῖνιξ** because it reached the Greeks from Egypt through the Phoenicians. It was an instrument consisting of two **πήχες** or side-bars, but the strings are open without sounding board, and the number of strings varied from 4 to 8. The curling horns would exactly suit for these **πήχες**, but they were of other shapes also.



15. **κροκόδειλοι...χερσαῖοι** are in fact huge lizards, called ‘monitors.’

17. **στρουθοὶ κατάγαιοι**, see p. 102, l. 24.

20. **ἔλαφος...ὡς ἄγριος.** These are rare, though not wholly absent, as Herodotos says; but the wild boars are not like those in Europe. Aristotle (*hist. anim.* 8, 28) also says that there are no wild boars in Libya.

21. **δίποδες** the *jerboa*, whose front legs and feet are very small and are used more like hands.

22—24. **ζεγέριες...ἐχινέες.** These have not been identified, nor the meaning of the former word explained. The latter means ‘urchins,’ but what kind of mouse it indicates is not known.

23. **δύνатаι** ‘is equivalent to,’ p. 99, l. 8.

24. **βουνόι.** This word has caused some difficulty. At p. 116, l. 7 it means ‘hillocks,’ as it was used in later Greek, see Pausan. 2, 12, 4 *περὶ τὸν βουνὸν τοῦτον, ὅς...οὐ πολὺ ἐτέρου λόφου διεστηκώς κ.τ.λ.* Cp. also the adjectives *βουνοειδής* and *βουνώδης* used by Diodorus and Polybius. But Hesychius gives two meanings of the word (a) *βωμός*, (b) *στιβάς, Κύπριοι*. That is, the Cyprians called *στιβάς* a *βουνός*, and the Cyprians were largely Phoenician. Now a meaning of *στιβάς* preserved by Aratus (1139) is ‘a nest of mice.’ It is possible therefore that what was meant by it was some sort of field mouse or mole that threw up piles of earth, whence it came also to mean a hillock, just as *cuniculus* means a ‘rabbit,’ and an underground channel or mine like a rabbit’s burrow; and that it was of Phoenician origin.

ἐν τῷ σιλφίῳ, i.e. in the district where Silphium is grown. See p. 100, l. 20. The weasel appears on coins of Kyrene with the Silphium.

25. Ταρτησσίησι ὁμοιόταται 'exactly like those found at Tartessus (Cadiz).' They might have been brought from Tartessus by the Phokaean traders who first reached that place (I, 163); as a certain sort of rat is called the Hanover rat, because it is believed to have been brought thence to England.

26. μέν νυν 'then,' summing up and discussing the subject.

28. ἐξικέσθαι 'to arrive at,' 'to ascertain,' p. 11, l. 8; see also p. 18, l. 12.

CHAPTER CXCIV.

113 5. δημιουργοὺς ἄνδρας 'professional manufacturers.' A kind of honey is still made there from the juice of the palm. In 7, 31 manufacturers of honey from wheat and tamarisks are mentioned in Lydia.

6. μιλτοῦνται 'paint themselves red,' p. 111, l. 15. δ' ὦν 'at any rate,' i.e. whether they do manufacture honey or not.

7. οἱ δέ sc. πίθηκοι, implied in πιθηκοφαγέουσι. ἄφθονοι ὅσοι 'in great abundance,' cp. ἀφόρητος οἶος p. 16, l. 17.

CHAPTER CXCV.

9. κατὰ τούτους 'opposite these people,' i.e. off their coast.

11. διαβατόν ἐκ τῆς ἡπείρου 'that can be reached on foot from the continent,' i.e. by some ford. If Cercina is meant there are two islands joined by a mole. The Syrtis is therefore shallow and it may well have been reached by fording. διαβατόν = ἐς ἣν διαβατόν ἐστι.

16. ἐστι ἀληθῶς, p. 77, l. 13.

εἴη δ' ἂν πᾶν, ὅκου... ὥρεον 'but I could think anything possible after seeing in Zakynthus with my own eyes tar being raised from a lake and water.' He refers to the pitch-springs still existing in Zante, from which, according to an account quoted by Rawlinson, the pitch is gathered by dipping boughs into the spring, and shaking them over a reservoir, where it is hardened by the sun. For εἴη ἂν πᾶν (concessive) cp. 5, 9 γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. ὅκου 'considering that,' 'when the fact is,' *quandoquidem* or *si quidem*, cp. 1, 68 εἰ περ εἶδες τὸ περ ἐγώ, κάρτα ἂν ἐθώμαζες, ὅκου νῦν οὕτω τυγχάνεις θῶμα ποιούμενος τὴν ἐργασίην.

22. τῇ μυρσίνῃ either 'by means of the myrtle bough,' or, 'on the myrtle bough.'

2. Πιερικῆς, the best pitch in Greece. Plin. *N.H.* xiv. § 128 114
Asia picem Idacam maxime probat, Graccia Piericam, Vergilius Naryciam. Pieria near Mt. Olympus.

4. οὕτω, p. 89, l. 20.

7. οὕτω ὦν 'such being the case then,' or 'in view of such facts as these.' τὰ ἀπὸ τῆς νήσου, 'the account of the island,' p. 31, l. 30.

8. οἰκότα ἐστὶ ἀληθείη *verisimilia sunt* 'are very likely true.'

CHAPTER CXCVI.

11. ἔξω, i.e. to the West of.

12. ἐπεὰν...ἐξέλωνται, 'when they have taken the cargoes out of the ships.'

14. ἐπεξῆς 'in a row,' 'in good order.' κυματωγὴν 'the beach' [κῦμα, ἄγνυμι].

15. τύφειν 'to raise a smoke.' καπνόν is a cognate accusative with acc. of place smoked. Ar. *Vesp.* 1079 καπνῶ τέφειν πόλιν.

22. ἐς οὗ ἄν 'until such time as,' p. 17, l. 26; p. 24, l. 13. This kind of dumb commerce is said to exist still on the west coast of Africa and in certain parts of the Soudan.

πρὸς ὧν ἔθηκαν, the iterative aorist 'continue to add.' Madv. *Gr. Synt.* § 111 R. a; Goodwin, *M. and T.* § 155. The ὧν means 'accordingly,' 'in due course.'

24. πρὶν ἂν ἀπισθῇ sc. ὁ χρυσός. ἀξίη, subst. 'value,' see on p. 117, l. 21.

26. πρότερον ἢ...λάβωσι 'before they have taken the gold.' πρότερον ἢ is generally followed by infinitive. There are five cases in Herod. of the construction with subj. (see 9, 86, 89) and one in Thucyd. 7, 63. In our passage it may be influenced by the regular construction of πρὶν ἂν in the previous sentence. Goodwin, *M. and T.* § 653.

αὐτοὶ sc. the merchants.

CHAPTER CXCVII.

3. ἐφρόντιζον οὐδέν 'cared nothing at all for,' 'didn't trouble their heads about.' The Persian conquest of Egypt never extended to any purpose in Libya.

5. τέσσερα ἔθνεα. He is now thinking of the larger division of races, not of the numerous subdivisions or tribes. The Libyans are the 'Berbers,' a name which includes all that were not negroes (Ethiopians). The Phoenicians (Carthaginians) and Greeks are immigrants. He is not thinking of Egypt, which the ancient geographers included in Asia.

6. αὐτόχθονα 'natives of the soil,'—that is, people who cannot be traced elsewhere. No doubt some interpreted the word more literally, as did the Athenians, to mean that the people actually sprang from the soil.

CHAPTER CXCVIII.

11. ἀρετὴν 'in excellence,' in regard to the goodness of its soil.

12. σπουδαίη ὥστε...παραβληθῆναι 'good enough to be compared.'

13. πλὴν Κίνυπος μούνης 'except the Cinyps-region alone.' The plain of *Lebida* is a rich corn-growing country, besides abounding in olives and dates. Ovid, *Pont.* 2, 7, 25 *Cinyphiac segetis citius numerabis aristas.*

14. τῷ ποταμῷ, p. 103, l. 1. γάρ, the force of γάρ here is 'I say Cinyps, because the land in fact has the same name as the river.'

18. πλέω 'too much,' 'excessive.' ὕεται γὰρ δὴ ταῦτα τῆς Λιβύης 'for this district of Libya is in fact rained upon.' The δὴ calls special attention to the fact as compared with other parts of Libya. The rains come generally in November. For ὕεται see p. 29, l. 20.

19. ἐκφορίων (ἐκφόριον) 'produce.' Pollux (1, 237) enumerates it as among the words applicable to καρπός, but it rarely occurs.

20. τῇ Βαβυλωνίῃ, i.e. from two hundred-fold to three hundred-fold, see 1, 193.

21. τὴν Εὐεσπερίται νέμονται, the district round the modern town of *Benghazi* (corrupted from *Berenice* as it was named by the Ptolemies). It is a rich corn-growing district.

ἐπ' ἑκατοστὰ 'at the rate of a hundred a piece,' 'a hundred-fold.'

22. αὐτὴ ἐωυτῆς, the same phrase in 1, 19, ἐπεὶ αὐτὴ ἐωυτῆς ἐνείκη ἐπὶ τριηκόσια ἐκφέρει: so 2. 25 ὁ ποταμὸς αὐτὸς ἐωυτοῦ ῥέει πολλῷ ὑποδεέστερος, cp. 1, 203; 2, 149; 8, 137 etc.

CHAPTER CXCIX.

3. *τρῆς ὥρας* 'three seasons,' i.e. three harvests.

5. *ἀμᾶσθαι καὶ τρυγᾶσθαι* 'for reaping and gathering in.' The latter word belongs rather to vines and fruits. Yet it is also applied to corn, *Il.* 18, 566 *ὅτε τρυγῶσιν ἀλωήν*. The processes are connected in *Arist. Av.* 1698 *θερίζουσι καὶ σπείρουσι καὶ τρυγῶσι*. The infinitives express the result of *ὀργᾶ* 'swell so as to be reaped and gathered.' Cp. *Hom. Odys.* 15, 457 *ἀλλ' ὅτε δὴ κοίλῃ νηὺς ἤχθετο τοῖσι νέεσθαι* 'when their ship was loaded and so was ready to sail.' So in *l.* 7 *ὀργᾶ συγκομίζεσθαι*.

7. *βουνούς* 'hillocks,' p. 112, l. 24.

συγκεκόμισται τε...καὶ ὁ ἐν τῇ κατυπερτάτῃ 'and no sooner has this corn crop in the middle district been housed than that in the highest land ripens and swells.' For *τε...καὶ* here and at *l.* 10 marking simultaneousness see p. 106, ll. 9 and 12.

10. *ἐκπέποταί τε καὶ καταβέβρωται*, referring to the vintage and harvest.

12. *ἐπ' ὀκτῶ μῆνας*, for *ἐπὶ* of extension over space of time see p. 12,

l. 1. *Κυρηναίους...ἐπέχει* 'keeps Kyrenaeans busy,' 'occupies them.'

13. *εἰρήσθω*, p. 10, l. 22; p. 73, l. 15.

CHAPTER CC.

16. *ἐπολιόρκεον* 'began besieging.' *ἐπαγγελλόμενοι* 'making the demand,' 'proclaiming as their terms.'

18. *γάρ* anticipatory, the reason coming before the action, p. 43, *l.* 8; p. 49, l. 4.

19. *ἐπολιόρκεον* 'they continued the siege.'

21. *προσβολὰς* 'assaults,' 6, 101 *προσβολῆς γενομένης πρὸς τὸ τεῖχος*.

2. *ἤχέεσκε* 'always sounded,' for the frequentative termination see on p. 23, l. 20.

3, 4. *ταύτῃ* 'at that point.' *ἄν. ἔκτεινον* 'killed on each occasion,' 'used always to kill.' For the iterative use of *ἄν* cp. p. 23, l. 20.

5. *τοῦτο μὲν δὴ* 'so this manœuvre,' i.e. the tunnelling. *δὴ* summing up, p. 4, l. 8; p. 33, l. 1.

CHAPTER CCI.

10. κατὰ τὸ ἰσχυρὸν 'by force,' 'by way of force,' 3, 65 κατὰ τὸ καρτερόν.

12. νυκτός, p. 108, l. 9.

ἐπέτεινε ξύλα, cp. 1, 186 ἐπιτείνεσκε ἐπὶ τὴν γέφυραν ξύλα τετράγωνα.

13. κατύπερθε... ξύλων 'and above the surface of the planks.'

16. ἀσπαστῶς = ἀσπασίως 'gladly.' ὑπήκουσαν, see p. 68, l. 10.

17. ὁμολογίῃ χρῆσασθαι 'to come to terms,' 1, 150 ὁμολογίῃ ἐχρήσαντο, p. 67, l. 13.

19. τάμνοντες ὄρκια 'taking oath,' lit. killing oath-victims, p. 39,

l. 3. μένειν 'should remain,' 'is to remain,' pres. for certain future.

20, 21. τὸ ὄρκιον 'the sworn treaty,' 1, 141 πρὸς τοίτους ὄρκιον Κῦρος ἐποιήσατο.

κατὰ χώραν, p. 78, l. 17.

ὑποτελείν ἀξίην 'should pay a just sum,' ἀξίη, with some word such as τιμή understood, is used substantively for what is sufficient and proper—here it means 'tribute.' Sometimes ζημία is understood, 7, 39 τὴν μὲν ἀξίην οὐ λάμψαι ἐλάσσω δὲ τῆς ἀξίης. Of 'price' see p. 114, l. 24.

24. παρίεσθαι ἐς τὸ τεῖχος 'to come within the wall.'

8 1. ταμόντες sc. ὄρκια, p. 117, l. 19.

3. κατὰ = καθ' ἃ. 6, 88 καταλαμβάνει κατὰ συνθήκατο Ἀθηναίοισι ὁ Νικόδρομος.

4. κατὰ χώραν 'fixed,' 'in its original position,' p. 117, l. 21.

CHAPTER CCII.

6. ἐκ τῶν Περσέων 'by the Persians,' ἐκ with gen. of agent is common in Herod. and does not differ appreciably from ὑπό, though it indicates rather the source of action than the literal agent. So 6, 13 μαθόντες ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων may possibly be translated 'on the side of the Ionians,' but in other cases the distinction is scarcely marked.

7. κύκλῳ τοῦ τείχεος, see p. 41, l. 12.

8. τούτοις instr. dat. 'stuck the wall round with them.'

9, 10. ληΐην...θέσθαι 'to regard as booty,' 'to enslave.'

CHAPTER CCIII.

15. ἐπὶ...ἐπέστησαν 'had arrived under the walls of Kyrene.'
16. ἀποσιεύμενοι, p. 90, l. 18.
17. διεξιούσης 'whilst it was marching through.'
19. οὐκ ἔα 'forbade it,' 'spoke against it.'
21. ἐπὶ...ὄχθον, acc. because of the motion implied.
22. οὐ σχοῦσι 'because they had not *taken* possession of.' Ingressive aorist, p. 1, l. 7; p. 94, l. 18.
24. οὐδενὸς μαχομένου 'though no one was showing fight.'
26. ἰδρυθέντι, p. 71, l. 6.
1. ἀποκαλέων 'recalling them,' 3, 53 πέμψας ἐς τὴν Κέρκυραν 11 ἀπεκάλεε τὸν Λυκόφρονα.
3. ἔτυχον 'they obtained their request,' 5, 23 τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθὸν δωρεὴν φυλακῆς τῆς σχεδίας. Soph. *Ant.* 778 αἰτουμένη που τεύχεται τὸ μὴ θανεῖν. In both of which cases the accusative as here is governed by the participle.
6. ἐπελκομένους 'dragging on slowly,' 'lagging behind,' 3, 105 παραλύεσθαι, ἐπελκομένους οὐκ ὁμοῦ ἀμφοτέροισι.
- ἐφόνεον iterative 'kept slaughtering.'

CHAPTER CCIV.

11. ἀνασπάστους ἐποίησαν 'caused to be taken up country,' cp. 6, 32 ἐποίειν...παρθένους καλλιστενοῦσας ἀνασπάστους παρὰ βασιλέα. For similar transportations of whole peoples, see 5, 25 (the Paeonians); 6, 119 (the Eretrians). The latter were treated much as these Barceans.

14. καὶ ἐς ἐμὲ, p. 71, l. 9.

CHAPTER CCV.

17. κατέπλεξε 'finished,' 'brought to an end,' a metaphor from spinning, 'to ward off,' 5, 92 διαπλέξαντος τὸν βίον εὔ. Pind. *Nem.* 7, 99 βλοτον...διαπλέκοις εὐδαίμων' ἐόντα.

19. εὐλέων ἐξέζεσε 'swarmed (lit. boiled over) with worms.' The genitive from the notion of fullness in ἐξέζεσε, cp. the account of Herod's death, Acts xii. 23.

20. πρὸς θεῶν ἐπίφθονοι 'subject to anger on the part of the gods' who are φθόνεροι of everything excessive, see I, 32; 3, 40; 7, 10, 35, 46, 236; 8, 109. Cp. ἐπιφθονέειν 9, 5.

HISTORICAL AND GEOGRAPHICAL INDEX.

"Αβάρης, c. 36.

Abaris the Hyperborean is the subject of many traditions, but both the time of his visit to Greece, and the actions attributed to him are in the highest degree uncertain and mythical. Plato [*Charm.* 158 c] speaks of certain charms (ἐπωδαί) believed to have been composed by him, and Suidas mentions other works in poetry and prose of which he was supposed to be author. Other writers speak of his having been instructed by Apollo, who gave him the miraculous arrow enabling him to travel into various countries, and taught him the art of prophecy, and the means to avert a pestilence which was at that time afflicting many lands. He is also said to have learned philosophy of Pythagoras. His visit to Greece has been placed about B.C. 560 (in the reign of Croesus), and by others a century earlier. The chief references to him are in Iamblichus' *Life of Pythagoras*. Harpocration's *Lexicon*. Pausanias [3, 13, 2] attributes to him doubtfully the erection of a temple at Sparta to Κόρη σῶτειρα. Bentley [*Phalaris*, p. 34] discusses his age. Some have regarded him as the introducer of the worship of Apollo into Greece, and it has been suggested that the miraculous arrow was in some way connected with a knowledge of the compass.

*Αβυδηνοί, 138.

Inhabitants of Abydos, a town in Mysia, on the Asiatic side of the Hellespont, opposite Sestos. It was a colony from Miletos [Thucyd. 8, 61]. Like the other Greek towns in Asia it had been obliged under Persian influence to accept the government of a tyrannus. It afterwards joined in the Ionian revolt and was captured by the Persians [5, 117].

*Αγάθυρσοι, cc. 49, 100, 102, 104, 119.

A Skythian people, in what was afterwards Dacia, whom Herodotos places north of the Danube where he conceives that river to be joined by the Maris (*Marosch*), which however really falls into the *Theiss*.

*Αγάθυρσος, c. 10.

Mythical name-hero of the Agathyrsi, fabled to be the son of Herakles and the monstrous inhabitant of the woody district beyond the Borysthenes.

Ἀγαμέμνων, c. 103.

King of Argos, leader of the Greeks against Troy, who sacrificed his daughter Iphigeneia to obtain a fair wind for the expedition.

Ἀγγρος, c. 49.

A tributary of the Danube, identified either with the *Morava* or the *Ibar*.

Ἀγήνωρ, c. 147.

Father of Kadmos, the Phoenician. He was also called father of Κίλιξ [7, 91], and was reputed to be the son of Belos (Poseidon) and Libya: or again Poseidon and Libya had two sons, Agenor and Belos [Apollod. 2, 1, 2—3].

Ἀγλώμαχος, c. 164.

The unknown builder of a castle in Kyrene.

Ἀγριάνης, c. 90.

A tributary of the Hebros (*Maritza*), now called *Erkene*.

Ἀδικράν, c. 159.

A king of the native Libyans in the neighbourhood of Kyrene.

Ἀδρίης, c. 33.

The Adriatic Sea. It seems to have been very little known to Herodotos. He mentions the *Eneti* as living to the north of it [5, 9] and says that the first Greeks to navigate it were the Phokaeans [1, 163].

Ἀδυμαχίδαι, c. 168.

A Libyan people (otherwise attributed to Egypt) living in the coast district from the Canopic mouth of the Nile to some dozen miles west of Paraetonium (mod. *Baretoun* and later *Berek Marsah*).

Ἀζίρις, cc. 157, 169.

A town in Libya of uncertain site opposite the island Platea (*Bhourda*). It is placed by modern explorers somewhere in the valley of the *Temineh*.

Ἀθηναίη, cc. 180, 188, 189.

The Greek goddess Athena was identified with Neith the goddess of the Egyptians. Plato [*Tim.* 21 E] says of the people of the Delta τῆς πόλεως θεὸς ἀρχηγὸς τίς ἐστιν, Αἰγυπτιστὶ μὲν τοῦτομα Νεῖθ, Ἑλληνιστὶ δέ, ὡς ἐκείνων λόγος, Ἀθηνᾶ.

Ἀθηναῖοι, cc. 99, 137, 145.

The inhabitants of Athens. The incident in the history of Athens

alluded to in this book is more fully dealt with in 6, 138. Athens at this time was only just beginning to be important in Greece. The story told as to Miltiades marks the beginning of her great period.

Ἀθρύς, c. 49.

Counted by Herod. among the tributaries of the Danube, perhaps the modern *Jantra*.

Αἰάκης, c. 138.

Tyrant of Samos, son of Syloson, who had been put by the Persians in the place of his brother Polykrates [3, 149; 6, 13, 14, 15, 22].

Αἰγαῖον πέλαγος, τό, c. 85.

The Aegean Sea. Elsewhere Herod. calls it simply τὸ Αἰγαῖον [2, 113; 7, 36, 55] or ὁ Αἰγαῖος πόντος [2, 97]. That part of the Mediterranean now called the *Archipelago*. The derivation is uncertain—it has been connected with Aegae in Euboea, with Aegeus father of Theseus, with Aegaea queen of the Amazons, and with αἰγίς a squall.

Αἰγέυς, c. 149.

Ancestor of the Αἰγεῖδαι a family at Sparta, according to Herod. : and Pausanias [3, 15, 4] says that there was an heroon at Sparta in his honour. But in 4, 8, 3 he says that he was a relation of Kadmos and came originally from Thebes. Hence Pindar claims the *Aegeidae* as his ancestors [*Pyth.* 5, 102; *Isth.* 7, 21].

Αἰγινήτης, c. 152.

An Aeginetan, a man of the island of Aegina, which was colonised by Dorians from Epidaurus [8, 46]. It was very early important as a trading place, and in it the earliest Mint was established by Pheidon of Argos.

Αἴγυπτος, cc. 39, 41—43, 47, 152, 159, 165—168, 180, 186, 200, 204, 205.

Αἰγύπτιοι, cc. 48, 49, 53, 141, 159, 168, 180, 186.

Herodotos gives an account of Egypt and its inhabitants in his second book. It had been subjected to Persia since about B.C. 525. Ancient geographers considered Egypt—that is, the valley of the Nile—to belong to Asia. Its western frontier however had no natural demarcation. Herod. traces the origin of most of the arts of civilized life to Egypt.

Αἰθίοπες, c. 183.

The many black or dark tribes living in equatorial Africa, S. of Egypt, bounded on the west by the great Libyan desert, and on the east by the Red Sea. They were little known to the Greeks at this time, and the expedition of the Persians under Kambyses was a failure [3,

17—23]. It was not till some years after this that the Greeks began to establish trading centres on the coast of the Red Sea, whence Greek arts gradually penetrated Aethiopia.

Αἶμος, c. 49.

The range of mountains now called the Balkans.

Αἶνος, c. 90.

A Greek town on the southern coast of Thrace, some few miles east of the mouth of the Hebros. It was an Aeolian colony [7, 58] either from Kyme or Mytilene, or both. It had once been called Poltyobria.

Αἰολαῖς, c. 89, 138.

The Aeolians were one of the great branches of the Hellenic race, descended, according to the received myth, from Aeolos second son of Hellen. The Aeolians are found in Thessaly, Boeotia, Aetolia, Lokris, Corinth, Elis and Messenia, as well as in the northern part of Asia Minor and Lesbos. In illustration of Herodotos' statement that they furnished Dareios with much of his navy we are to observe that they were always eminent as sailors and were specially devoted to the worship of Poseidon. The earliest legend of Greek naval adventure, that of the Argo, makes the ship start from an Aeolian town, Iolkos. And as an illustration of their antiquity Herod. [7, 96] preserves a tradition that they were once called Pelasgians.

Αἰσάνιος, c. 150.

Father of Grinos king of Thera, and a descendant of Theras. He is not otherwise recorded.

Ἀλαζίρ, c. 164.

A king of Barca, who appears to have been a native Libyan, or as some think a Greek who adopted a Libyan name.

Ἀλαζῶνες, cc. 17, 52.

A Skythian tribe north of Olbia. They had apparently disappeared in Strabo's time, who doubted their existence [12, 3, 21].

Ἀλπῆς, c. 49.

This is a name given by Herod. to a western tributary of the Danube. It is uncertain which river he means, or whether he has not been misled by a confusion with the name of the range of mountains. The earliest writer in which the name of the mountains Ἀλπῆς occurs is Polybius [2, 14 etc.].

Ἀμάζονες, cc. 110, 112—115, 117.

The tribe of fighting women was said to live on the banks of the

Thermodon, in Pontus. The story of their invasion of Attica and repulse by Theseus is referred to in 9, 27; and this was commemorated in many works of art at Athens. There were myths also relating attacks upon them by Bellerophon and Herakles [Apollod. 2, 3, 1, 2; 2, 5, 9].

***Ἀμασις**, cc. 167, 201, 203.

A Persian general who led the land attack upon Barca. He belonged to the Maraphian tribe, one of the most dignified of the Persian tribes [1, 125].

***Ἀμμώνιοι**, cc. 181, 182.

A nation of Libyans living close to the great desert. The temple of Zeus Ammon was at the modern *Sitah* which is 20 days' journey from Egyptian Thebes, double the distance indicated by Herodotos. For the 'fountain of the Sun' which Herod. describes as being in it see Diodorus 17, 50; Pliny *N. H.* 2 § 228 *Iovis Hammoni stagnum interdum frigidum noctibus fervet*.

***Ἀνάφλυστος**, c. 99.

A deme in Attica, on the west side of the peninsula of Sunium, mod. *Anaphiso*. It belonged to the tribe Antiochis, and was about eight miles from Thorikos [Xenoph. *Fact.* 4, 43].

***Ἀνάχαρσις**, cc. 46, 76.

A Skythian, who travelled in Greece, and was assassinated on his return for his supposed adoption of Greek customs. Diogenes Laertius [1, 8], who has collected some of his sayings, describes him as the son of Gnurus by a Greek mother, and quotes Sosikrates as affirming that he came to Greece in the 47th Olympiad, in the Archonship of Eukrates (B.C. 592). But this does not tally with his interview with Croesus who began to reign B.C. 560, and the real time of his visit is uncertain. He is sometimes reckoned among the Seven Wise Men, and is said to have invented the double anchor, and the potter's wheel, but, as Strabo points out, the latter was known to Homer [*Il.* 18, 600], Strab. 7, 3, 9.

***Ἄνδρος**, c. 33.

The second largest and the most northern of the Cyclades, fertile and rich in vines. It is 21 miles long by 8 broad. Tenos is close to its southern extremity.

***Ἀνδρόφαγοι**, cc. 18, 100, 102, 106, 119, 125.

A tribe in central Russia that fed on human flesh. Herod. gives no other tribal name. Some have supposed the Bastarnae to be meant, but nothing that is recorded of them from Polybius downwards justifies this idea. Pliny's account of the Anthropophagi [*N. H.* 7, 2, 11—12] seems only founded on Herodotos.

Ἀξός, c. 154.

Axos, a city of Krete, called Ἀξος or *Fáxos* on its coins, was on the north of Mt Ida, not far from Knossos, and is still called by the same name. It was on the river Oaxus. See Head, *Historia numorum*, p. 387.

Ἀπία, c. 59.

A Skythian goddess, identified with *Tellus* 'the Earth,' connected it is suggested with Latin *Ops*. There was a mythical king of the Peloponnesos *Apis*, from whom the name *Apia* was given to the Peloponnese, see Aesch. *Ag.* 256; *Supp.* 263; Soph. *O. C.* 1303. Pausan. 2, 5, 7. The Homeric ἀπὶ γαίῃ for Peloponnesos, probably means 'distant' [*Il.* 1, 270].

Ἀπόλλων, cc. 15, 59, 158. Ἀπόλλων Οἰτόσυρος, c. 59.

The Sun-god and the god of prophecy. In the former capacity he is identified with the Skythian Oitosyrus (Sansk. *sūrya* 'the sun') and his worship was widely spread, for in the north the sun would be a chief object of desire and in the south a danger to be propitiated. The 'fountain of Apollo' [c. 158] is called elsewhere the fountain of Kyros [*Call. ad Apoll.* 81] and is still existing near the ancient site of Kyrene. See Pind. *Pyth.* 4, 294 where of king Arcesilaus he says εὔχεται... ἐπὶ Ἀπόλλωνος κράνῃ συμποσίας θυμὸν ἐκδόσθαι πρὸς ἥβαν πολλάκις.

Ἀπολλωνίη, cc. 90, 93.

Apollonia in the Euxine, a colony of Miletos. The modern town is called *Sizeboli*, derived from a later name given to it Σωζόπολις.

Ἀπρίης, c. 159.

King of Egypt B.C. 595—575. He is the Pharaoh-Hophra of Jeremiah xlv. 30. He had hitherto had a prosperous reign, had reduced the whole coast of Phoenicia [*Diod.* 1, 68], and had advanced as far as Jerusalem to raise the siege which was being laid to it by the Chaldeans. The ill success of the expedition against Kyrene caused a rebellion among his Egyptian subjects and soldiers, who fancied that he had deliberately betrayed them in order to establish a tyranny by means of his Greek mercenaries. Amasis who was sent to quell the rebellion accepted the offer of the kingdom for himself and defeated and captured Apries. See 2, 161—169. His daughter Niketis married Kyros and was the mother of Kambyses [*Polyaen.* 8, 29].

Ἀραβίη, c. 34.

Denotes the peninsula still called Arabia, the wedge-shaped projection south of Idumaea washed on the west by the Red Sea (*sinus Arabicus*) and on the east by the Persian Gulf to the Indian Ocean (*mare Erythraeum*).

***Ἀράβιος κόλπος**, cc. 39, 42, 43.

The Red Sea. It does not seem to have been called by the name *ἐρυθρὴ θάλασσα* till the time of the Ptolemies. Herod. regards it as 'a long narrow gulf running inland from the Erythraean Sea, a voyage of 40 days in a row boat from its head to the open sea, and half a day's row across at its widest part' [2, 11].

***Ἀράξης**.

(1) c. 11, probably the *Volga* (Rha).

(2) c. 40. The *Aras*, flowing into the Caspian. Herod. regards it as partly forming the frontier between Europe and Asia. He speaks of it as flowing towards the east, and that is true of its general direction, but it varies from N.E. to S.E. It runs through Armenia.

Others hold that the river meant by Herod. is the Jaxartes (*Sirr*).

Hecataeus and the later geographers—Strabo and others—made the Tanais the boundary line between Europe and Asia. For the conception of the river formed by Herodotos see 1, 202.

***Ἀραρος**, c. 48.

A Skythian river, probably the *Sereth*.

***Ἀργη**, c. 35.

A Hyperborean maiden who came on a visit to Delos.

***Ἀργιππαῖοι**, c. 23.

A Skythian tribe, whose peculiar habits as given by Herodotos have been described by Pliny and Mela also, but only on the authority of Herodotos. Their exact locality is uncertain.

***Ἀργολικὸς κρητῆρ**, c. 152.

A bowl manufactured at Argos in which wine was mixed before being ladled into cups. The plastic arts were very early cultivated with success at Argos, and as the Argives had the character of being fond of wine [Aelian, *Vitt.* 3, 15; Athen. 10, 442 D] no doubt they had their own fashions in such things. The Argive pottery is mentioned in 5, 88 as being necessarily used in religious rites, to exclude that of Athens and Aegina, a measure partly of retaliation and partly of protection for a home industry.

***Ἀργώ**, cc. 145, 179.

The ship built by Iason at Iolkos in Thessaly and manned by Minyae and other heroes to go to Colchos in search of the golden fleece from Aietes the king of that country. See 7, 193. The legend was older than the *Odyssey* [see *Od.* 12, 70], but is not mentioned in the *Iliad* or by Hesiod. It formed the basis of a play of Euripides (*Medea*) and is celebrated by Pindar [*Olymp.* 13 and *Pyth.* 4 etc.], but it is chiefly from the later writers Apollonius Rhodius [*Argonautica*] and Apollodorus [1, 9] that the details of the legend are known to us.

Ἄρης, cc. 59, 62.

The god of War. Though Herodotos mentions him among the gods worshipped by the Skyths, he does not give the Skythian name, as he does of other gods, and it may be that the worship of the sword which he describes in c. 62 is all that he means by the worship of Ares. In mentioning the same worship among the Thrakians he in the same way omits to mention any Thrakian name [5, 7].

Ἀριάντας, c. 81.

A Skythian king, otherwise unknown.

Ἀριαπίθης, cc. 76, 78.

A Skythian king, father of Skylas.

Ἀρίμασποι, cc. 13, 27.

A Skythian nation, people said to have one eye. Herodotos derives the name from *arima* 'one' and *spû* 'the eye,' which words have been connected with *primus* and *spec-* (*specular, specto* etc.), cp. O. II. G. *spêtron*.

Ἀριμάσπεια ἔπεα, c. 14.

An epic poem of Aristeas (q.v.), said by Suidas to have been in three books, on the history and country of the Arimaspi. See Paus. 1, 24, 5; Strab. 1, 2, 10. The doubt as to the genuineness of the poem was early. See Dionys. Hal. *de Thucyd. Jud.* 23; and therefore (Longinus) *de Sublim.* x., when quoting some lines does not name Aristeas but says ὁ τὰ Ἀριμάσπεια ποιήσας.

Ἀρισταγόρης, c. 138.

(1) Aristagoras tyrant of Kyzikos.

(2) Aristagoras, son of Heraclides, tyrant of Kyme [5, 37].

Ἀριστέης, cc. 13—16.

Aristeas of Proconnesus (*Marmora*) who wrote a poem on the Arimaspi (q.v.). Though his poem is often referred to we have no information about the man himself, except what Herod. here gives us, and a short account by Suidas, and by Tzetzes [*Chil.* II. 724] who represents him as a magician, whose soul could enter and quit his body at will. He is placed by some about B.C. 560, by others as contemporary with or even more ancient than Homer.

Ἀριστόδημος, c. 147.

Aristodemos, fourth in descent from Herakles. He married Argeia, sister of Theras, and became the father of Eurysthenes and Prokles, the ancestors of the two lines of Spartan kings [6, 52; 7, 204; 8, 131].

Ἀρίστων, c. 138.

Tyrant of Byzantium.

"Αρκαδης, c. 161.

The inhabitants of Arcadia, the central province of the Peloponnesos.

*Αρκεσίλεως, cc. 159—163.

The dynasty founded by Battos (q.v.) in Kyrene lasted through eight generations, descending it is said, directly from father to son, who were alternately named Battos and Arcesilaus, as was the custom in some other Greek families. Herod. only names six, three called Battos and three Arcesilaus. The first Arcesilaus reigned sixteen years (circ. B.C. 599—583) apparently without any striking adventure. The second Arcesilaus (whose ten years' reign has been variously dated as B.C. 560—550 and B.C. 554—544) was surnamed 'the harsh' (χαλεπός) because of the dynastic quarrels with his brothers and acts of oppression towards his subjects which led to the political reforms of the next reign. Arcesilaus III. (circ. B.C. 530—514) tried to regain the royal prerogatives lost by his father, and during a time of temporary success revenged himself cruelly on his opponents. He also tried to strengthen himself by submitting to king Cambyses in B.C. 525, but was eventually forced to go into exile to Barca, where he was murdered. The fourth Arcesilaus (not mentioned by Herodotos) was the winner of the Chariot race of B.C. 466 celebrated by Pindar in his fourth Pythian ode. At his death (between B.C. 450 and 431) royalty was abolished.

*Αρπύξαις, cc. 5, 6.

Son of Targitaus, mythical progenitor of the Skythians.

*Αρτάβανος, cc. 83, 143.

A brother of Dareios. He advised his brother against the Skythian expedition, as he did his nephew Xerxes against the expedition into Greece [7, 10—17, 46—53].

*Αρτάκη, c. 14.

Artaka (mod. *Erdék*) was a town on the west of the peninsula of Kyzikos opposite Priapos, a colony of Miletos. It was burnt by the Persians in B.C. 494 [6, 33].

*Αρτάνης, c. 49.

A tributary of the Danube, perhaps the modern *Vid*, running from the northern skirts of the Haemos (*Balkan*).

*Αρτεμις, cc. 33—5, 87. *Αρτεμίσιον, cc. 34—5.

The virgin Goddess of the chase, sister of Apollo, with whose worship at Delos she was connected, her shrine or sacred enclosure (*Αρτεμίσιον) being close to that of the god. She is called *Orthosia* at Byzantium as having preserved the city. She is identified elsewhere by Herod. with the Thracian goddess Bendis [5, 7].

Ἄρτισκος, c. 92.

A river of Thrakia, which has not been identified with certainty. Some hold it to be the *Arda* a tributary of the Hebros (*Maritza*), others the *Tekederch*, which is remarkable for a vast number of loose stones in its bed and on the low grounds by its banks.

Ἀρνάνδης, cc. 165—7, 200, 203.

A Persian appointed governor of Egypt by Kambyzes. No specimens of his silver coinage (Ἀρνανδικὸν ἀργύριον) have been identified. His offence was not simply coining money, for that was permitted to the Satraps, but coining it of silver of greater purity than that of the king, suggesting a bid for power above that of his master. See Head, *Historia numorum*, pp. 699, 711.

Ἀσβύσται, cc. 170—1.

A Libyan tribe south of Kyrene. Pliny [*N. H.* 5, 5] calls them *Hasbitae*.

Ἀσιὰς φυλή, c. 45.

A tribe in Sardis, supposed to be so called from Asies (q. v.).

Ἀσίη, cc. 1, 4, 11, 12, 36—7, 41—2, 44—5, 143, 198.

The ancient geographers included in Asia the valley of the Nile, and reckoned all Libya west of it in Europe. But Herod. divides the world into three—Europe, Asia, Libya, and makes the Red Sea (*Sinus Arabicus*) the boundary of Asia and Libya. In Homer [*Il.* 2, 461] Ἀσίη is a district of Lydia, the basin of the Kaystros. Herod. gives us here the derivation of the name from a mythical hero. It is said, however, to mean ‘land of the sun.’ Afterwards a distinction was made between Ἀσίη ἡ κάτω (Asia Minor) and ἡ ἄνω Ἀσίη.

Ἀσίη, c. 45.

The wife of Prometheus or according to some legends of Iapetos, daughter of Okeanos and Tethys.

Ἀσίης, c. 45.

A king of Lydia, son of Cotys, from whom according to the Lydians the name first of a tribe at Sardis and then of the continent is derived.

Ἀσσυρίη, c. 39. Ἀσσύρια γράμματα, c. 87.

Assyria proper was a strip of territory separated from Armenia on the N. by the Nephates, on the W. from Mesopotamia by the Tigris, on the S.E. from Susiana, and on the E. from Media by a range of mountains called Zagros (*Mts of Kurdistan*). Its capital was Nineveh. Herodotos, however, includes Babylonia under this name [*I.*, 192—3]. In speaking of ‘Assyrian letters’ [c. 87] he probably confounds Assyrian and Persian writing, Assyria being now subject to the Persian king.

Ἀτάραντες, c. 184.

A Libyan tribe, whose position has not been identified with certainty, though it was probably somewhere near the Western Sahara.

Ἀτλας, c. 49.

A river flowing from Mt Haemos into the Danube, probably the modern *Taban*.

Ἀτλας, c. 184.

Mt Atlas meant probably in the early writers the *Peak of Teneriffe*, which they believed to be in Africa. It was afterwards applied to the chain of mountains in the N.W. of Africa opposite Gibraltar, which is still called by the same name. It possesses no single peak such as that described by Herodotos.

Ἀτλαντες, c. 184.

A Libyan tribe living in the mountain district of Atlas.

Ἀττική, c. 99.

The name of Attica is probably derived from ἄκτῃ 'headland' or 'coast-land.' It contains 700 square miles, its greatest length is 50 miles and its greatest breadth 30 miles. Its southern district, ending with Cape Sunium, was rich in silver mines, but it is generally mountainous, with few plains, and far from productive soil.

Ἀῦγίλα, cc. 172, 182—3.

A city—still called by the same name—on the road from Egypt and Mauretania, immediately south of Kyrene. Modern travellers say that the description of Herod. is still applicable in every respect.

Ἀῦρας, c. 49.

A stream flowing from Mt Haemos into the Danube, probably the modern *Drista*.

Ἀῦσες, cc. 180, 191.

A tribe on the coast of Libya, otherwise unknown.

Ἀύσχισαι, cc. 171—2.

A Libyan tribe living near Barca.

Ἀύτεσιων, c. 147.

Father of Argeia and Theras (q. v.) and colonizer of Thera. He was son of Tisamenos and great-grandson of Polyneikes [6, 52]. He migrated from Thebes to Sparta, where there was a statue of him [Pausan. 3, 1, 7; 3, 15, 6; 4, 3, 4; 9, 5, 15].

Ἀφροδισίας νήσος, c. 169.

An island off the coast of Kyrene, also called Leia.

Ἀφροδίτη οὐρανίη, cc. 59, 67.

Elsewhere Herod. identifies 'Celestial Aphrodite' with the Syrian *Atergatis* or *Astarté* [1, 105]. Here she seems to be identified with the goddess of the moon, as is *Οὐρανίη* in 3, 8.

Ἀχαιμενίδης, c. 43, see *Σατάσπης*.

The Achaemenidae, the family from which the kings of Persia were descended, the founder being Achaemenes [7, 11], from one of whose grandsons (Cambyses) Kyros descended, from another (Ariaramnes) Dareios.

Ἀχιλλήϊος δρόμος, cc. 55, 76.

A tract of sand along the Northern coast of the Black Sea opposite the town of Kalantchak. It is now called *Kora Tendra* and is joined to the mainland by a long isthmus. The worship of Achilles, as a hero, was common among the Greeks along the Pontus. He had an heroon at Olbia and other places.

Βαβυλωνίη γῆ, c. 198.

Babylon on the Euphrates, which passed through the centre of the city, was the capital of a territory described by Herodotos in 1, 179, 192—203, as part of Mesopotamia, differing in extent at various times. After the fall of Nineveh, Babylon became the chief seat of the Assyrian Empire, until its capture by Kyros in B.C. 538. After that it became part of the Medo-Persian Empire [3, 150—160].

Βάδρης, cc. 167, 203.

A Persian who commanded the fleet in the attack upon Barca.

Βακτρλή, c. 204.

Bactria, bounded on the N. and N.E. by the river Oxus, on the South by the mountain range Paropamisus, was a large province of Upper Asia, once part of the Assyrian Empire, and then of the Medo-Persian. It formed the 12th Satrapy in the organisation of Dareios [3, 92; 7, 66, 86]. Its capital was Bactra and its modern name is *Balk* or *Baklidi*.

Βάκχειος, c. 79.

See *Διώνυσος*.

Βάρκη, cc. 160, 165, 167, 171, 200, 203. **ἡ Βαρκαίη**, c. 171.
Βαρκαῖοι, cc. 164, 167, 186, 200—5.

A city in the territory of Kyrene, founded by discontented Kyreneans, and inhabited by a population of mixed Greeks and Libyans. It was superseded in the third century by Ptolemais, founded on the site of what had been its harbour town, whereas it was itself an inland city. Its name survives in *Barca*, a district of *Tripoli*: the town itself seems to have disappeared sometime after the second century after Christ.

Βάρκη, c. 204.

A district in Baktria.

Βάττος (founder of Kyrene), cc. 150, 153—7, 159. Βάττος II., cc. 159—160. Βάττος III., cc. 161—2, 205. Βάττοι, c. 163. Βαττιάδαι, c. 202.

The founder of the family of Battiadae, the royal family of Kyrene, was the son of Polymnestres, a noble of Thera. He is said to have been originally called Aristoteles [Pind. *Pyth.* 5, 116], and his name Βάττος is of doubtful origin. Herodot. says that it was Libyan for 'king.' Others regard it as indicating the impediment in his speech. The dynasty founded by him lasted in direct descent from father to son for eight generations.

BATTOS

founder of Kyrene, and the
creator of many great public works;
(Pind. *Pyth.* 5, 120)
ob. circ. B.C. 599.

ARCESILAUS I. (q. v.)
circ. B.C. 599—582.

BATTOS II. (ὁ εὐδαίμων)
defeats Apries king of Egypt and the Libyans;
circ. B.C. 582—[560].

ARCESILAUS II. (ὁ χαλεπός) (q. v.)
attempts revolution, while malcontents found Barca.
Strangled by his brother;
circ. B.C. 560—544.

BATTOS III. (the lame)
circ. B.C. 544—B.C. 529,
new constitution at Kyrene by Demonax of Mantinea.

ARCESILAUS III. (q. v.)
circ. B.C. 530—514,
submits to Persians.

BATTOS IV. (ὁ καλός)
(c. 163. Pind. *Pyth.* 4, 115)
Chronology unknown.
Barca captured by Persians
circ. B.C. 512.

ARCESILAUS IV. (q. v.)
won in Chariot race at the Pythian games B.C. 466
and at Olympia B.C. 460.

It is not known when the dynasty of the Battiadae came to an end, or whether it was by the death or deposition of Arcesilaus IV. A conjectural date is B.C. 450.

Βορυσθένης, cc. 5, 17—8, 24, 47, 53—4.

The river *Dnieper*, the largest and most important of the rivers of Southern Russia which fall into the Black Sea: in its lower course it splits up into many channels, flowing through forests, and divided by many islands.

Βορυσθένης, c. 78. **Βορυσθενείτης**, cc. 17—8, 53, 56.

Another name for Olbia (q. v.), hence the inhabitants are called *Borystheneites* by Herodotos.

Βόσπορος, (1) cc. 83, 85—89.

The Thracian Bosphorus, the narrow channel between Byzantium and Chalcedon, still called by the same name. Its length is 15 miles, and its breadth varies from 600 to 1000 yards.

(2) cc. 12, 28, 100.

The Cimmerian Bosphorus, the narrow channel between the Black Sea and the Sea of Azov: it is now called the *Strait of Yeni Kallı*. It is between 7 and 8 miles long, and varies in breadth from about 3 to 7 miles.

Βουδῖνοι, cc. 21—2, 102, 105, 108—9, 120, 122—3, 136.

A nation of Skythia inhabiting a wooded district 15 days' journey from the Lake Maeotis (*Sea of Azov*). It was among them that the wooden town of Gelonos (q. v.) is said to have existed. They were a nomad, i.e. pastoral, people. Their description as being a blue-eyed and red-haired folk has been held to indicate that they were among the ancestors of the Teutonic races.

Βραύρων, c. 145.

One of the twelve ancient cantons of Attica. The name continued though it was not a deme. It was on the eastern coast south of the river Erasinos; the modern village *Palio Vraóna* preserves its name. At a quadrennial festival Attic girls were initiated in religious mysteries there before marriage [Arist. *Lys.* 646]. The carrying off of the girls by the Pelasgi was said to be an act of vengeance for their expulsion from Athens [6, 138]. There was a temple of Artemis at Brauron in which Orestes deposited the ancient image brought from the Tauric Chersonese [Eur. *I. T.* 1452].

Βρεντέσιον, c. 99.

Brundisium (mod. *Brindisi*), the harbour on the S.E. coast of Italy. His residence at Thurii made Herod. acquainted with this coast.

Βρόγγος, c. 49.

A tributary of the Danube, mod. the eastern *Μορανα*.

Βυζάντιον, cc. 87, 144. Βυζάντιοι, cc. 87, 138, 144.

A colony of Megara, on the site of the modern Constantinople, founded B.C. 657. The advantages of its situation in regard to the sea were counterbalanced by the fact that on the land side it was exposed to the attacks of Barbarians [Polyb. 4, 30]. Its importance to the Greeks arose principally from the corn ships coming through the Bosphorus. Accordingly it was always an object of contention. It was captured by the Persians in B.C. 514 [5, 26] and again after the Ionian revolt [5, 103]. In B.C. 47 it was freed from the Persians and became a member of the Confederacy of Delos [Thucyd. 1, 94], and during the Peloponnesian war was alternately taken by Spartans and Athenians [Xen. *Hell.* 1, 1, 36; 1, 3, 14—20; 2, 21], as afterwards it became a subject of dispute between Athens and king Philip.

Γάδαιρα, τά, c. 8.

The Phoenician word *Gadir* is said to mean 'an enclosure,' and indicates a city called by the Roman Gades and in modern times *Cadiz*. It was a Phoenician colony of unknown antiquity, placed on an island close to the S. W. coast of Spain. This island (*Isla de Leon*) was called Aphrodisias or Cotinussa, and sometimes the whole was called Tartessus. It was established for trading purposes, but the earliest of the Greeks to reach it were the Phokaeans [1, 163].

Γελωνός, c. 108. Γελωνοί, cc. 102, 108—9, 120. ὁ Γελωνός, 'the king of the Geloni,' c. 119.

Gelonos was a city in the territory of the Budini (q. v.) built and fortified with timber—as some towns in S. Russia still are. We have no means of identifying it. From the fact that Herodotos describes the temples in it as being built on Greek models it has been variously inferred (1) that it was built by Greeks to form a staple town for the fur trade, or (2) that it was a native town to which certain Greeks of the northern colonies had found their way for purposes of trade or safety. Herod. warns us that it is a mistake to identify the Geloni with the Budini, from whom they differed in language and habits of life.

Γελωνός, c. 10.

One of the three sons of Herakles and a monstrous snake-woman of the forests of Skythia.

Γέρρος, cc. 19, 20, 47, 56.

A branch of the river Borysthenes (q. v.), ending in a lake which communicates with the Maeotis. It has been identified with the modern *Moloschnijawoda*.

Γέρρος, cc. 53, 56. **οἱ Γέρροι**, cc. 53, 71.

The region in Skythia which lies along the above-named river, said to be 14 days' journey from the mouth of the Borysthenes. The Gerrhi were nomads inhabiting a treeless steppe.

Γέται, cc. 93, 96, 118.

A Thracian tribe immediately south of the Danube [5, 3—4]. The name was used in late times as equivalent to 'Dacians' [Dio Cass. 51, 22]. Many regard them as identical with the Goths.

Γῆ, c. 59.

The Earth goddess, wife of Zeus—the Latin *Tellus*, whom the Skythians worshipped under the name of *Απία*.

Γηρυόνης, c. 8.

The mythical inhabitant of Erytheia, the island of Cadiz, whose oxen were driven off by Herakles. He is represented as having three heads and shoulders [Apoll. 2, 5, 10].

Γιλιγάμμαι, c. 169.

A tribe of Libya living partly within the territory of Kyrene. They are not known from any other source.

Γινδᾶνες, cc. 176—7.

A Libyan tribe supposed to be identical with the Lotophagi (q. v.).

Γνοῦρος, c. 76.

Father of Anacharsis (q. v.).

Γρήνος, c. 150.

King of Thera, and a descendant of Theras (q. v.).

Γύξαντες, c. 194.

A Libyan tribe in N.W. Africa. Their country in Roman times was called *Zeuguetania*—embracing Carthage, Hippo and Utica.

Γωβρύης, cc. 132, 134—5.

Father of Mardonios, one of the Seven Magi who deposed Smerdis [3, 70, 73, 78]. He married a sister of Dareios [7, 5].

Δαρείος, cc. 1, 4, 7, 39, 43—4, 46, 83—5, 87—9, 91—3, 97—8, 102, 105, 121, 124—6, 128—9, 131—7, 141, 143, 166—7, 204.

Dareios, son of Hystaspes, king of Persia B.C. 521—485. He came of the royal Achaemenid stock (q. v.) and served under Kambyzes in Egypt B.C. 525 [3, 38]. On the death of Kambyzes he joined in

deposing the false Smerdis and was himself made king [3, 88-96]. He organised the Empire founded by Kyros, dividing it into twenty Satrapies paying a fixed tribute. He was married to two daughters of Kyros, Atossa and Artystōne [3, 88].

Δάφνις, c. 138.

A tyrant of Abydos. We know nothing else of him.

Δελφοί, cc. 15, 150, 155-157, 161-3, 179.

Delphi, standing in an amphitheatre of hills at the foot of the Parnassus range, was the site of the most famous oracle of Apollo. The answers were given by a priestess called *Pythia* from the ancient name of Delphi *Pytho* [1, 54]. The oracle was consulted on every kind of subject public and private, by individuals and states alike. Sparta especially kept up close relations with the oracle, four officers (*Pythioi*) being nominated by the kings expressly to visit it [6, 57]. Most states sent an annual offering with a general question as to the prosperity of the state. But as occasion arose the Pythia was consulted on definite matters of importance, especially as to sending out colonists. The temple was burnt about B.C. 548 but restored by the Alkmaeonidae [1, 50; 2, 180; 5, 62].

Δήλος, cc. 33-5. **Δήλιοι**, c. 34.

Delos, the central island of the Cyclades, had a peculiar sanctity as the birthplace of Apollo and the ancient seat of his worship, and at one time was the place of meeting of all Ionians. The yearly festival is described in an Homeric hymn and survived to the Roman period, though deprived of some of its importance by the establishment of the *Ephesia* by Polykrates of Samos as the national festival of the Ionians (B.C. 530-520). It was the smallest of the Cyclades, lying between Rheneia and Mykonos, and could have had at this time few inhabitants beyond those engaged in the care of the temple [see 1, 64; 2, 170; 6, 98; 8, 132; 9, 90].

Δημήτηρ, cc. 53, 198.

The goddess of corn, for which the name stands in c. 198. She was the most venerable of the goddesses, and represented mystically the operations of nature in growth and production. She is identified by Herod. with the Egyptian Isis [2, 59, 156]. Her temples were generally in lonely places as in c. 53 [cp. 9, 69, 97, 101].

Δημῶναξ, cc. 161-2.

A man of Mantinea, a professional lawgiver or framer of constitutions. According to Hermippos, who wrote a book (circ. B.C. 200) about Lawgivers, the Mantineans adopted a custom of fighting matches between two champions on his advice, and the people of Kyrene imitated it [Athen. 4, 154 D]. It does not seem, however, that these

were of the same nature as the gladiatorial combats at Rome. They seem to have been sportive fights, though they may have at times led to bloodshed.

Διόνυσος, cc. 87, 108. **Διόνυσος Βάκχειος**, c. 79.

The god of wine, whose worship seems to have been introduced into Greece from the North. Its characteristic was orgiastic revels, and the women who joined in them were called *Βάκχαι*. Hence the epithet *Βάκχειος* indicates him as the god and leader of the Bacchic revels. In the temple of Dionysos at Sikyon the figure of the god has by it a group of *Βάκχαι*, and on certain occasions it was carried in procession with torches and hymns and was called, to distinguish it from another image of the god, *ὁ Βάκχειος* [Paus. 2, 7, 5; cp. 2, 2, 6; Hom. Hymn, 19, 47].

Δωδώναιοι, c. 33.

At Dodona, near Dramisos seven miles from *Jannina*, was the most ancient oracle of Greece, and frequented by Greeks of the N. and N.W. till about B.C. 219 when the temple was plundered and destroyed by the Aetolians. It was believed to have been begun by a dove flying from the oracle of Ammon and alighting on an oak at Dodona [2, 34—6]. Hence the three priestesses who delivered the oracles were called *περιστεραι* [2, 55]. The oracles were supposed to be derived from the rustling of the leaves of a holm oak (*φῆγος*) growing by itself in a solitary plain [Paus. 8, 22, 6].

Ἑβρος, c. 90.

The river Hebros, which traverses the whole of Thrace and falls into the Aegean Sea at Oenos, is now called the *Maritza*.

Εἰλείθυια, c. 35.

The goddess of childbirth. She sometimes shared the temple of Apollo and Artemis, as at Sparta [Paus. 3, 14, 6].

Ἑλλάς, cc. 12, 14, 26, 76—7, 143.

Ἑλλάς γλῶσσα, cc. 78, 110, 155, 192.

Ἕλληνες, cc. 6, 8, 10, 12, 14, 17—8, 24, 26, 33, 45, 48, 51—3, 77—9, 85, 95, 103, 105, 108—10, 152, 158—9, 180, 189—90, 197. *Ἕλληνες Τυρίται*, c. 51; *Ἕλληνες Σκύθαι*, c. 17; *Ἑλληνικὴ διαίτα*, c. 78; *Ἑλληνικὴ γλῶσσα*, c. 108; *Ἑλληνικὴ πυρὶς*, c. 75; *Ἑλληνικοὶ θεοί*, c. 108; *Ἑλληνικαὶ ὀμιλῖαι*, c. 78; *τὰ Ἑλληνικά*, c. 78; *Ἑλληνικά γράμματα*, c. 87, *νόμια*, c. 76; *Ἑλληνικῶς*, c. 108; *Ἕλληνας ἐσθής*, c. 78; *Ἑλληνίδες πόλεις*, c. 179.

Herodotos uses *Ἑλλάς* of any part of the world where Greeks are settled in any considerable numbers, possessing cities and territory. He also uses it in the more restricted sense of what we call Greece. The

name was not used for the country in general till after the Homeric period. Its real origin is not known, it was mythically said to be derived from "Ἐλλην the ancestor of the Hellenes.

By "Ἕλληνες Τυρῆται Herod. means the Greeks living on the banks of the river Tyras (q. v.). By "Ἕλληνες Σκύθαι he means a race of mixed blood, part Greek and part Skythian.

'Ἑλλησπόντος, cc. 38, 76, 85—6, 95. 'Ἑλλησπόντιοι, cc. 29, 138, 144.

The Hellespont is the narrow channel between the Aegean and Sea of Marmora, now called the *Dardanelles*. By 'Ἑλλησπόντιοι Herod. means the Greeks living in the colonies established on both sides of it, as well as those on the shores of the Sea of Marmora.

'Ἐνάρες, c. 67.

A race in Skythia who suffered from the loss of virility, incurred they believed as punishment for plundering the temple of Aphrodite in Kythera [1, 105]. The derivation of the word is uncertain. Some connect it with *ἐναῖρω*, others conceive it to be a Skythic word.

'Ἐξαμπαῖος, cc. 52, 81.

A tract of country between the Dnieper and the Bog, and also the name of a bitter spring which rises in it near the Dnieper. The word is said to mean 'holy roads' or 'witches' path.'

'Ἐπίγονοι, οἱ, c. 32.

'The Next Generation' the title of an epic poem on the second siege of Thebes, by the sons of the seven heroes who fell in the first siege. The poem was probably later in date than the Homeric poems. Their statues were at Delphi [Paus. 9, 4, 5; 10, 10, 4].

"Ἐπιον, c. 148.

A town in Elis built by the Minyae, when expelled from Lacedaemonia. It has not been identified. 'Ἐπειοί is the name of some of the ancient inhabitants of Elis.

'Ἐρινύες, c. 149.

The Furies, avengers of Sin especially of blood-guiltiness. Herod. mentions another temple τῶν Πορνείων at Mykale [9, 149]. By an euphemism they were also called Eumenides.

"Ἐξανδρος, c. 97.

A man of Mytilene, father of Koes (q. v.).

'Ἐρυθρία, c. 8.

An island on which the town of Gades (*Cádiz*) partly stood, now joined to the mainland by the deposits of the Guadalquivir.

Ἐρυθρὴ θάλασσα, cc. 37, 39, 40—2.

The 'Red Sea' meant what we call the Persian Gulf to the East of Arabia, what we call the Red Sea was called the Arabian Gulf. But Herod. also regards the Ἐρυθρὴ θάλασσα as including the Indian Ocean with the two inlets the Arabian Gulf (Red Sea) and the Persian Gulf.

Ἐρυξώ, c. 160.

Wife of Arcesilaus II. king of Kyrene (q. v.).

Ἐτέαρχος, c. 154.

King of Axos in Crete, father of Phronima.

Εὐβοία, c. 33.

Euboea, a long narrow island extending from the Malian Gulf southward, about half-way along the coast of Attica. The narrowest part of the channel between it and the mainland was called Euripos. It is divided into three regions by mountain chains and its principal towns were Hestiaea and Oreos in the North, Chalkis and Eretria in the centre of the West coast, and Karystos in the extreme South. The Euripos was narrow enough (about 40 yards) to admit of a bridge, which was first made in B.C. 410.

Εὐέλθων, c. 162.

A king of Salamis in Kypros. His great-grandson Gorgos was king in B.C. 501 and was expelled for refusing to join the Ionian revolt [5, 104].

Εὐεσπερίδες, cc. 171, 204. Εὐεσπερίται, c. 198.

A town 72 miles west of Barca. Its name was afterwards changed to Bernice, which has been corrupted into the modern *Benghazi*. Near it were placed the fabled Gardens of the Hesperides. It became large and important under the Ptolemies.

Εὐξεινος, cc. 46, 90.

The 'hospitable sea,' a name given by euphemism to the Black Sea the ἀξείνος or ἀξένος 'inhospitable' [Pind. *Pyth.* 4, 362]. Elsewhere in this book Herod. calls it simply ὁ Πόντος (q. v.). The expression ἡ βορρῆθι θάλασσα [c. 37] is only to distinguish it from the Indian Ocean.

Εὐρυσθένης, c. 147.

The elder son of Argeia direct descendant of Polynikes and Aristodemos fourth in descent from Herakles.

Εὐρώπη, cc. 36, 42, 45—6, 49, 89, 143, 149.

The Western and Northern extremities of Europe were unknown to Herodotos [3, 115]. The dividing line between it and Asia, besides

the Hellespont, the Bosphorus and the Euxine was the river Phasis (*Κιονί*), though others took it to be the Tanais (*Δόν*). Herod. doubts as to the derivation of the word. The most probable suggestion is the Assyrian *ereb* 'darkness' as being in the west, the land of the setting sun.

Εὐρώπη, c. 45.

A Phoenician princess, daughter of Agenor, who was also father of Kadmos, Kilix etc. [7, 91].

Εὐφρημίδης, c. 156.

A descendant of Euphemos. The ancestor of the royal family of Kyrene was said to be Euphemos son of Neptune, one of the Argonauts. Hence Pindar calls Arcesilaus *γένος Εὐφάμου* [*Pyth.* 4, 256].

Ζάκυνθος, c. 195.

An island off the west coast of Greece, the modern *Zante*. Its chief town was a colony of Achaeans. The mineral pitch referred to by Herod. is still produced there.

Ζεύς, cc. 5, 59, 127, 180—1, 203.

Zeus, the chief god of the Greeks, is identified by Herodotos with the chief god of other peoples, as with Papaeos of the Skythians [c. 59] and with Ammon of the Egyptians as *Ζεύς Θηβαῖος* [c. 181], and with the special god of the Arcadians as *Ζεύς Λυκαῖος* [c. 203], worshipped on Mt Lycæus in Arcadia where a yearly festival was held in his honour [Pind. *Ol.* 9, 145; Paus. 8, 2, 6].

Ζώπυρος, c. 43.

A Persian, son of Megabyzos, whose daughter was outraged by Sataspes (q. v.). His father was one of the seven who overthrew Smerdis [3, 70], and he himself was the chief agent in the capture of Babylon by Dareios [3, 153—160].

Ἡλείη χώρα. Ἡλείοι, c. 30.

Elis, the N. Western province of Peloponnese, in which was Olympia the scene of the Olympic games, the management of which gave the Eleans some importance among the Greeks. The name is written *φαλαιοι* on the Serpent-stand for the trophy of the Persian war at Delphi, and appears to be connected with *vallis*, and to indicate lowlands, perhaps especially the valley of the Alphaeos.

Ἥλιος, cc. 184, 188. Ἥλιου κρήνη, c. 181.

The Sun, worshipped as a god by several Libyan tribes, as well as by Eastern nations generally. The 'Fountain of the Sun' was a warm or tepid spring in the territory of the Ammonians, mod. *Siwah*.

Ἡραῖον, cc. 88, 152.

The temple of Herè at Samos, which Herod. said was the largest temple known to him [3, 60].

Ἡραῖον, c. 90.

A small fortified town near Perinthos on the Propontis, called Ἡραῖον τεῖχος by Demosthenes, *Olynth.* III. § 5, mod. *Erekli*.

Ἡρακλῆς, cc. 8—10, 59, 82.

The son of Zeus and Alkmena, and the impersonification of physical strength and endurance. He was also the god of good luck. His worship was widely extended according to Herodotos, but perhaps it was carried by Greek settlers with them as in Egypt [2, 43, 145] and Tyre [2, 44]. As the Skythian name-heroes are here represented as his sons, so the royal families of Sparta and Lydia were held to be his descendants [1, 7; 7, 204; 9, 26].

Ἡρακλήϊαι στηλαί, cc. 8, 42—3, 152, 181, 185, 196.

The mountains on either side of the Straits of Gibraltar, Abila and Calpe (*Gibraltar*). The name came, it is thought, from the Tyrian Herakles or *Melcath* = 'Lord of the city.'

Ἡρη, c. 88.

The wife of Zeus, see Ἡραῖον.

Ἡρόφαντος, c. 138.

Tyrant of Parium.

Ἡσίοδος, c. 32.

Beyond the fact that Hesiod was believed to have lived at Ascra in Boeotia, and that certain poems were current under his name, nothing certain is known of his life or date. Herodotos seems to have considered him to be about contemporary with Homer, both poets living between 900 and 800 B.C. [3, 53]. The poems extant under his name are 'the Works and Days' (on farming and other things), 'the Shield of Herakles,' and the 'Theogonia.' Among others once current which have not survived was one called *Ἰῆς περίοδος*, which may have contained the mention of the Hyperboreans here attributed to him.

Θαυμασάδας, c. 59.

The Skythian equivalent of Poseidon. It is said to be compounded of *Τεμε* 'mother of the sea,' and *Μασάδας* 'great river' and the 'water-god.'

Θεμισκύρη, c. 86.

A Greek city at the mouth of the Thermodon (q. v.).

Θερσίων, c. 154.

A merchant of Thera, who lived at Axus in Crete.

Θερμῶδων, cc. 86, 110.

A river of Pontus, mod. *Thermeh*, which flows northward into the Euxine at the town of Themiskyra, about 100 miles east of Sinope.

Θέρσανδρος, c. 147.

Son of Polynices, and ancestor of Theras (q. v.).

Θέστis, c. 159.

The name of a fountain or spring at Irasa near Kame.

Θήβαι, c. 181.

Thebes (Egyptian *A'pe*, *Tape* 'capital'), a city on both sides of the Nile, of immemorial antiquity and immense extent, the capital of Upper Egypt, which indeed was long identified with the Thebaid. It was conveniently placed for commanding the trade with the Red Sea and Arabia on the East, and with the interior of Libya on the West. It was also the religious centre of the worshippers of Ammon, whose priests lived there in great numbers, and was the seat of a great linen manufacture. It declined in importance with the rise of the lower kingdom in the Delta, and the advent of the Persians in the sixth century was the end of its supremacy.

Θήρας, cc. 147—8, 150.

Theras, a descendant of Polynices of Thebes. His sister Argeia is represented as marrying Aristodemos, the descendant of Herakles, and thus becoming the ancestress of the Spartan kings. He himself on being driven out of Thebes removed to Sparta, and having for a time acted as guardian and regent for his nephews, on their arriving at man's estate, he left Sparta and led a colony to Thera.

Θήρη, cc. 147, 149—151, 153—6, 164. Θηραῖοι, cc. 150—6, 161.

The group of islands lying south of the Cyclades which was called Thera is now called *Santorin*. It is supposed that about B.C. 237—when Pliny (*N. H.* 2 § 57) says that it first appeared—some volcanic action split the island into the existing group. The chief island has a chain of high cliffs and mountains on the western shore, and the eastern slopes are rich in vineyards. It was once called *Καλλίστη* 'most beautiful.' It is about 80 miles from Crete, and has a circumference of 30 miles, but its breadth is nowhere more than 3 miles. Among the myths concerning it was one of its having been formed by a clod of earth thrown from the Argos. Before the colonisation by Theras it had been inhabited by Phoenicians. The two chief islets forming the group, besides the chief island, were called Therasia and Aspronisi. Two of the still smaller islets only emerged from the sea in comparatively late times, the last (*Nea Kamméni*) in 1707.

Θορικός, c. 99.

A village in Attica on the east coast of the peninsula of Sunium, still called *Thorico*. It was fortified to protect the silver mines.

Θορική, cc. 49, 80, 89, 99, 143. Θρήϊκες, cc. 49, 74, 80, 93—5, 104, 118. Θρήϊσαι γυναῖκες, c. 33.

The district north of Macedonia, separated from Skythia (according to Herodotos) by the Danube. The Thrakians were divided into many tribes, of which Herodotos names 18, Strabo 22. The Thrakians, says Herodotos, 'are the most numerous people in the world, except of course the Indians, and if they had one head and would cooperate, I believe that their match could not be found anywhere' [5, 3]. Their subjugation by the generals of Dareios did not turn out to be by any means complete [8, 115—6].

Θρηϊκιος Βόσπορος, c. 83.

The narrow Strait between the Propontis (*Sea of Marmora*) and the Euxine, still called the *Bosporus* or *Channel of Constantinople*.

Θυσσάγεται, c. 22.

A race in Skythia, probably connected with the Getae (q. v.). The word perhaps means 'lesser Getae' as opposed to Moiragetæ 'great Getae.'

Ἰὸς δίαίτα, c. 95

'The Ionic way of life,' that is, the customs of the Greeks of Asia Minor and certain Islands, here especially of Samos. These cities had sent out the largest number of colonists in the north and therefore to the Northern barbarians, as well as to Phoenicians and other Easterns, 'Ionian civilisation' was their first experience of Greece and Greek habits.

Ἰδάνθυρος, cc. 76, 120, 126, 127.

One of the three kings of the Skythians. He claimed descent from Papaeos the Skythian Zeus [c. 3].

Ἰηπυγίη. Ἰηπύγιοι, c. 99.

The district at the S.E. of Italy (the heel) mod. *Terra di Otranto*. The name Iapygia is sometimes confined to what the Romans called Calabria, sometimes extended to the whole of Calabria. The name was not retained as a geographical term in Roman times (though the Roman poets used it) and the Iapygians seem to have been a Pelasgic or old Greek people [7, 170].

Ἰήσων, c. 179.

Iason of Iolkos, who being ordered by king Pelias to fetch the golden fleece from Colchis, built the ship *Argo* and gathered a band of

heroes to aid him. The legend referred to by Herodotos regards his visit to Africa as coming before the voyage to Colchis, and as having occurred in the course of his voyage to consult the oracle of Delphi. Other legends send him to the coast of Africa (either voluntarily or under stress of weather) in the course of the wandering of the Argo to the west, inflicted on the Argonauts for the murder of Absyrtus, Medea's brother.

Ἰλλύριοι, c. 49.

Illyris (Lat. Illyricum) included generally the district between Istria and Epirus, lying along the Eastern Coast of the Adriatic. To the east was Macedonia with the kings of which country the Illyrians were constantly at war. One tribe of them is mentioned by Herod., the Eneti, who seem to have gone round the head of the Adriatic and were the ancestors of the *Veneti* of later times [1, 196]. It included what the Romans called Liburnum and Dalmatia.

Ἰνδική, c. 40. Ἴνδοι, c. 44.

The India known to Herodotos was what is now called the Punjaub, of the various tribes of which he gives an account in 3, 98, 105.

Ἴνδος, c. 44.

The river *Indus*, flowing into the Indian Ocean, formed by the union of the five rivers of the Punjaub.

Ἰπποκλος, c. 138.

Tyrant of Lampsakos.

Ἰππόλεω ἄκρη, c. 53.

'Promontory of Hippolaus'—a name given to the projecting wedge of land between the mouths of the Hypanis (*Bog*) and the Borysthenes (*Dnieper*).

Ἰραὶ ὁδοί, c. 52.

'Sacred Ways,' the Greek equivalent for *Exampaeos* (q. v.).

Ἰρασα, cc. 158, 159.

A city near Kyrene, the site of which has not been identified.

Ἰσις, c. 186.

The Egyptian goddess, with the body of a woman but with the horns of a cow [2, 41]. She was identified by the Greeks with Demeter [2, 59, 156]. One Greek tradition was that she was Io transformed, who came to Egypt in the course of her wanderings [Diodoros 1, 24].

Ἰσσηδόνες, cc. 13, 16, 25—27, 32.

A people of Central Asia, farthest east of all those known to the Greeks about the Euxine. They seem to have lived between the Ural and Altai ranges of mountains.

Ἰστιαῖος, cc. 137—139, 141.

Histiæos, son of Lysagoras, and tyrant of Miletos. For his service to Dareios in resisting the proposal to break this bridge over the Danube, he was rewarded by the gift of Myrkinos and its territory [5, 11]. Later on he instigated the Ionian revolt [5, 35], and yet was sent by the king to pacify it [5, 106—108], but finding that the Satrap Artaphernes was fully aware of his treason, he tried to save his life by taking refuge in various places and collecting ships, but was eventually captured by Artaphernes and put to death [6, 28, 30].

Ἰστῖη, cc. 59, 127.

Hestia (= Vesta), the goddess of the hearth. Herod. identifies her with the Skythian goddess Tabiti, whom the Skyths regarded as Queen of Heaven. She is among the deities regarded by Herod. as pure Greek or Pelasgan, i.e. not derived from Egypt [2, 50].

Ἰστρος, cc. 47—51, 53, 80, 89, 93, 97, 99—101, 118, 122, 128, 135, 136, 139, 141.

The Danube, which Herod. regards as the boundary between Skythia and Thrakia. He believed it to rise near a town named Pyrene, somewhere in the country of the Keltae, and he only knows of two affluents on the right bank which he calls *Alpis* and *Carpis*, and one on the left bank which he calls *Maris* (*Marosch* and *Theiss*) till he comes to Skythia, when he names the *Porata* (*Preuth*) and five others which cannot be identified with certainty, though it is conjectured that the *Terantus* is the *Aluta*, the *Araros* the *Sereth*, the *Naparis* the *Pravda*, and the *Ordessus* the *Arditch*. Even his conception of the lower course of the river is vitiated by the idea that it enters the Euxine with its mouth facing the south-east; his knowledge of the upper stream, such as it is, seems not to have extended to the Cataracts or Iron Gates, which are about 450 miles from the mouth.

Ἰταλίη, c. 15. Ἰταλιώτης, c. 15.

By 'Italy' Herod. means what was afterwards called Lucania and perhaps Calabria, though the latter he speaks of as *Iapygia* (q. v.), and it does not seem clear whether he conceives Tarentum as being in Italy proper [1, 24; 3, 138; 7, 170]. The most northerly towns on the west coast which he mentions are *Velia* and *Posidonium*, the former of which he describes as in *Oenotria* [1, 167]. Of the rest of what we call Italy he only knows the *Tyrrhenians* [1, 163, 166, 167; 6, 17, 22].

Ἰτανος, c. 151.

A town and promontory on the east of Crete. The town was an ancient Phœnician station connected with the trade in purple. The

coins shew that it was connected with the worship of Athena Salmonia whose temple was close by, and of some sea or fish god, and that its importance remained to the post-Alexandrine period.

Ἰῦρκαί, c. 22.

A Skythian tribe north of the Budini (q. v.). Later Latin writers call them *Turcae*.

Ἰφιγένεια, c. 103.

The daughter of Agamemnon who was sacrificed at Aulis in order to obtain a fair wind for the Greek fleet sailing for Troy. Another legend asserted that she was withdrawn from the altar by Artemis and transferred to the Tauric Chersonese (Crimea) where she officiated as priestess of Artemis in the sacrifice of all Greeks landing there. This is probably a wholly Greek legend, founded on the fact of such cruelties really inflicted by the Tauri upon shipwrecked sailors.

Ἴωνες, cc. 35, 89, 97, 98, 128, 133, 134, 136, 137, 140, 142. Ἴωνίη, cc. 137, 138.

Ionia was the maritime district of Asia Minor extending from the river Hermos on the north to a short distance south of Miletos. The cities in this district were Miletos, Myas and Priene *in Karia*, Ephesos, Kolophon, Lebedos, Teos, Klazomenae, Erythrae, Phokaea *in Lydia*, with the islands of Samos and Chios. All these, except Samos, were reduced to Persian obedience by Harpagos about B.C. 528, and Samos after a longer term of independence under Polykrates by B.C. 518 [1, 162—170; 3, 39—47, 54—56, 120—123]. It was the tyrants of these cities who ruled by the support of the Persian king, and were present with their contingents of ships in the Danube.

Κάβαλες, c. 171.

A small Libyan tribe living in what is now Algeria, where the name survives in the Berber races of *Cabyles*.

Κάδμος, c. 147. Καδμείοι, c. 147.

Kadmos, according to Herodotos, was a Tyrian, a son of Agenor, who set out in search of Europa and landed in Thera. There he left some of his Phoenician companions and proceeded himself to Boeotia, where he founded or occupied Thebes and was father of Semele, Inoe, and Agaue [2, 45, 49]. There were various legends as to his origin and after career, but it seems probable that they represent some real fact of a Phoenician emigration to Greece. His name means the 'Eastern,' and the Acropolis of Thebes was called the Kadmeia as the supposed site of his dwelling.

Καλλιπίδαι, c. 17.

A mixed race of Greeks and Skyths living north of Olbia. They are mentioned by Hellenicus and other writers, but Strabo [12, 3, 21] regarded the name as an invention of Herodotos and others.

Καλλίστη, c. 147.

An ancient name of the island of Thera (q. v.).

Καλχηδονίη, c. 85. **Καλχηδόνιοι**, c. 144.

Kalchedon was situated on the Asiatic side of the Bosphorus, a few miles south of the modern Scutari. It was a colony from Megara founded B.C. 674, seventeen years before Byzantium (q. v.). *Καλχηδονίη* means the district belonging to Kalchedon. The disadvantage of its site as compared with that of Byzantium seems principally to be that the tides passing through the Bosphorus are more convenient for approaching Byzantium, and cause the fishing to be more profitable there. On the other hand Kalchedon was less exposed to attacks from neighbouring tribes.

Καρκανίτις, cc. 55, 95.

A city—also called Karkine—at the head of the isthmus which unites the Tauric Chersonese to the mainland near the mod. *Perchop*. It was not a Greek town.

Κάρπις, c. 49.

A tributary of the Ister from the north. It may possibly represent the *Savæ*, but Herod. does not really know anything about the Ister at this distance up stream.

Καρνανδρεύς, c. 44.

Of Karyanda, a city on a small island off the coast of Karia, birth-place of the geographer Skylax.

Κάρυστος, c. 33. **Καρύστιοι**, c. 33.

A city in the south of Euboea near Mt Oche, where there were famous marble quarries.

Καρχηδόνιοι, cc. 43, 196.

The inhabitants of *Καρχηδών* (Carthage), a Phoenician settlement [3, 19]. The name means New Town as opposed to Utica the Old Town. Beginning probably as a trading depot it had become a powerful town, and its inhabitants were enterprising navigators and merchants, seeking in many directions to establish centres of trade. For their understanding with Persia in opposition to Greek settlements and commercial activity, see 7, 163, 165—167.

Κασπάτυρος, c. 44.

A town near the Indus. It has been variously identified with Cabul and Cashmere, but in neither case with any certainty. Herod. describes it as in a district which he calls Pactyika [3, 102].

Κασπίη, c. 40.

The Caspian Sea, which Herodotos regards as part of the boundary between Europe and Asia. He was better acquainted with its position than other writers before and after him, even including Strabo, who believed that it was connected with the Northern Ocean. See 1, 203, 204.

Κατάρροι, c. 6.

One of the three great divisions of the Skythians.

Καύκασος, c. 12.

The range of mountains between the Black Sea and Caspian still called Caucasus.

Καύκωνες, c. 148.

The name given to very ancient inhabitants of Greece, settled in the west of the Peloponnese [*Odys.* 3, 366] and in Asia Minor [1, 147; *Iliad* 10, 429; 20, 329].

Κανστρόβιος, c. 13.

Father of Aristes (q. v.).

Κελτοί, c. 49.

The land of the Kelts to Herodotos meant the extreme west of Europe, of which he did not profess to have any definite knowledge. He can only say of them that they 'live beyond (i.e. north of) the Pillars of Hercules' [2, 33].

Κήϊοι, c. 35.

The inhabitants of the island of Keos opposite the promontory of Sunium. It had been settled by Ionians from Athens [8, 46]. It was the native place of Simonides [8, 102], and is now called *Zea*.

Κιμμέριοι, cc. 1, 11—13. Κιμμέρια τέχνα, c. 12. Κιμμερία, cc. 11, 12.

The name given to a nation living north of the Danube, whom Homer describes as living on the verge of the ocean, and in perpetual darkness—*ἀλλ' ἐπὶ νύξ ὁλοή τέταται δειλοῖσι βροτοῖσι*. [*Odys.* 11, 14—19. Aeschylus also places them near the Maeotis [*Pr. I.* 748]. Herod. describes them as driven from their homes by the Nomad-Skythians and thereupon invading Asia, capturing Sardis, and making their way as far south as Ionia, until driven out of Asia by the Lydian king Alyattes [1, 6, 15, 16].

All trace of them is lost except in certain surviving names, as Krim-Tartary, Crimea, and perhaps the Cimbric and Cymry. These last names suggest their having been driven to the west.

Κιμμέριος Βόσπορος, cc. 12, 28, 100.

The Strait between the eastern point of the Crimea and the mainland, and connecting the Palus Maeotis (*Sea of Azov*) with the Pontus. It is now called the *Strait of Yeni Kalé*.

Κιμμέρια Πορθμήϊα, cc. 12, 45.

The 'Cimmerian Ferry' seems to indicate the narrowest part of the Cimmerian Bosphorus. Others have taken it to be the name of a town. A village named *Porthmium* is mentioned by later writers.

Κίνυψ, cc. 175, 198.

A river in Libya near Leptis (mod. *Lebeda*): but the streams in this district are merely winter torrents, dry in the summer. Rawlinson thinks the *Wad el-Ahahan* is that which best deserves to be called a river and to represent the ancient Cinyps, which is mentioned by all geographers.

Κλεόμβροτος, c. 81.

A Spartan, father of the regent Pausanias (q. v.).

Κνίδος, c. 164. **Κνίδιοι**, *ib.*

A city and promontory of Karia, a Lacedaemonian colony and one of the Doric Hexapolis [1, 144]. It was built partly on an island (*Cape Krio*), joined to the mainland by a causeway and bridge [1, 174], and possessing two harbours. Its commercial activity is shown by its joining other Hellenic cities in erecting the Hellenium in Egypt [2, 178] and by keeping up close relations with Tarentum [3, 138].

Κολάξαῖς, cc. 5, 7.

The third son of Targitaus, mythical ancestor of the Skythians.

Κόλχοι, cc. 37, 40. **Κόλχος Φᾶσις**, c. 45.

The Colchians inhabited a district on the Eastern Coast of the Pontus between the Caucasus and the river Phasis. They were, according to Herodotos, of Egyptian origin, being the remains of the army of Sesostris, the great Egyptian conqueror who harassed Asia [1, 104, 105].

Κοντάδεστος, c. 90.

A river of Thrakia—now *Karishtiran*—which flows into the *Erkenz*, a tributary of the *Maritza* (Hebros).

Κορώβιος, cc. 151—153.

A purple-seller of Itanos in Crete.

Κότυς, c. 45.

Father of Asies, mythical name-hero of Asia.

Κρήμνοι, cc. 20, 110.

A town ('the Cliffs') on the Palus Maeotis (*Sea of Azov*). Its exact site is uncertain. It is only on the S. E. that the cliffs are lofty in the Crimea and especially near the villages of *Alufka* and *Limèn*.

Κρήτη, cc. 45, 151, 154. **Κρήτες**, cc. 151, 161.

The island of Crete (called by the Venetians *Candia*) forms a kind of base to the Aegean Sea, its western extremity being nearly opposite Cape Malea the southern extremity of Lakonia, from which it is distant about 60 miles. It is the largest island in the Eastern Mediterranean, and legend spoke of it as being the seat of a powerful kingdom long before the Hellenic settlements in Greece, which has been amply confirmed by recent discoveries. Its original inhabitants were probably not Hellenes, but there were Hellenic colonies in it [3, 44, 59], and Herod. holds that the Spartan constitution was derived from it [1, 65]. This opinion, entertained also by Aristotle [*Pol.* 2, 7, 1], was rejected by Polybius [6, 45—47]. The presence of Dorians, Achaeans, and Pelasgi is noticed by Homer [*Odys.* 19, 175—177], and its position made it a natural channel for intercourse between Egypt and Hellas.

Κρύβυτοι, c. 49.

A Thracian tribe, whose name is supposed to survive in the Russian *Krivitski*.

Κυανέαι, cc. 85, 89.

Called also Symplegades, and regarded as two islands, one on the European side, the other on the Asiatic side, of the Bosphorus at its northern end. They are two rocks, which in stormy weather are separated by the sea from the mainland. The legend of their clashing until after the voyage of the *Argo*, may have been suggested by the different view of them caught by those sailing through the Bosphorus, or it may simply be the work of imagination which requires no explanation.

Κύζικος, cc. 14, 76. **Κυζικηνός**, cc. 14, 76, 138.

A city of Mysia on the extremity of a peninsula (once an island) projecting into the Propontis. The ruins are now called *Bal Kiz*. The Kyzikenes were Greeks, but it is not known from what city they came.

Κυμαῖοι, c. 138.

The inhabitants of Kyme, an Aeolian town in Asia Minor on the river Hermos, near a place now called *Sanderli*. Like the other Greek towns of Asia Minor it was at this time under the supremacy of the king of Persia.

Κύνητες, c. 49.

A nation in the extreme south-west of Spain. Herod. had only heard of them as the most western inhabitants of Europe [5, 33].

Κύπρος, cc. 162, 164.

An island opposite the coast of Kilikia. It was inhabited by Phoenicians, though there were Greek settlements in it. It had once been under Amasis, king of Egypt [2, 182], but was now tributary to the king of Persia [3, 91], to whom it was valuable as a connecting link with the Phoenicians and their navy.

Κύραυνις, c. 195.

Probably the island Kerkina in the lesser Syrtis, mod. *Karkenna*. Others identify it with Cerne, an island in the Atlantic, the modern *Arquin*.

Κυρήνη, cc. 156, 159, 161, 163—165, 170, 171, 203. Κυρηναῖοι, cc. 152, 154—156, 159—161, 164, 169, 170, 186, 199.

The foundation of Kyrene, and the history of her kings forms the chief theme of the later part of this book. Its inhabitants were Dorians from Thera, and it quickly rose to importance, both from the beauty and fertility of its territory and from the activity of its people. It was early celebrated for possessing the best medical school next to that of Kroton [3, 131], and though we find it resisting Aryandes with success [c. 203], it had already submitted to pay tribute to Kambyzes [3, 131]. In Roman times it became a province sometimes separate, sometimes united with Crete. It is now called *Ghrennah*.

Κῦρος, c. 165.

Founder of the Medo-Persian Empire [1, 107 sqq.]. About B.C. 560, at the head of the Persae, he conquered the Medes and dethroned Astyages. In B.C. 546 he conquered the Lydian kingdom and thus came into contact with the Greek cities of Asia Minor. In B.C. 538 he took Babylon [1, 192], and in B.C. 328 perished in battle with Queen Tomyris [1, 214].

Κῳής, c. 97.

Son of Evander and commander of the ships furnished by Mytilene for the expedition of Dareios. In return for his services in resisting the destruction of the bridge over the Danube he was made Tyrant of Mytilene [5, 11]. At the outbreak of the Ionian revolt in B.C. 502, he was deposed by the people of Mytilene and stoned to death [5, 37, 38].

Κωλαῖος, c. 152.

The captain of a ship of Samos.

Λαῖος, c. 149.

Father of Oedipus and king of Thebes. He exposed his son to perish in consequence of an oracle, but the child grew up to manhood, slew his own father without knowing him, and married his mother Iocasta and became king of Thebes.

Λακεδαίμων, cc. 145, 147. Λακεδαιμόνιοι, cc. 77, 145, 146, 148, 150, 178.

These words are used as synonymous with Sparta and Spartans, but sometimes Herod. uses Λακεδαιμόνιοι for the inhabitants of Lakonia as opposed to the Spartiatae proper, i.e. the citizens of Sparta [see 6, 80; 9, 28]. The original Achaean inhabitants of Sparta had by this time been superseded by the Dorian invaders and either reduced to slavery or suffered to remain in the country as free but unprivileged farmers. The Spartan citizens were Dorian, and Sparta was looked up to as the head of the Dorian Greeks.

Λαμψακηνοί, c. 138.

The inhabitants of Lampsakos, a city in the Troad, on the Hellespont, once called Pityusa, but colonised and renamed by Phokaeans and Milesians. It was noted for its harbour and its vineyards.

Λαοδάμας.

- (1) c. 152. A rich merchant of Aegina.
- (2) c. 138. Tyrant of Phokaea.

Λαοδίκη, cc. 33, 35.

One of the two Northern maidens who came with offerings to Delos.

Λεάρχος, c. 160.

A brother of Arcesilaus II., king of Kyrene (q. v.). He murdered Arcesilaus. Nicolas of Damascus [fr. 51] says that Arcesilaus poisoned himself after his defeat and that Learchos strangled him because he lingered in agony (δυσθνήτουντα).

Λέπρεον, c. 148.

A town in Elis. Its origin seems to have caused it to hold aloof from other cities in Elis, and it long declined to be reckoned as belonging to a confederacy of Elis, preferring to be counted as Arcadian [Thucyd. 5, 21; Paus. 5, 5, 3].

Λέσβιος, c. 97. Λέσβιοι κρατήρες, c. 61.

Of Lesbos, an island about 7 miles off the coast of Mysia, was inhabited mostly by Aeolians, and was regarded as the metropolis of the Aeolians. It was early a flourishing place and had produced the chief lyrical poets. Its most important cities were Mytilene and Methymna. It had submitted to the Persians although not previously conquered by the Lydian kings [1, 169].

Λεύκων, c. 160.

An unknown town of the Libyans not far from Kyrene.

Ἀἴμος, c. 145.

An island in the Aegean Sea between Mt Athos and the Hellespont. Its earliest inhabitants, called Sinties, were overpowered by the Pelasgians expelled from Attica [6, 138—140]. It was conquered by the Persian Otanes but delivered by Miltiades and came into the possession of the Athenians [5, 26; Thucyd. 4, 28; Polyb. 30, 18].

Ἀιβύη, cc. 29, 41—45, 145, 150, 151, 153, 155—157, 159, 160, 175, 179, 181, 185, 189, 191, 192, 195—199, 204, 205. **Ἀιβύες**, cc. 155, 158—160, 167, 168, 170, 173, 179, 181, 186—189, 191—193, 197, 203. **Ἀιβυκή γλῶσσα**, c. 155. **Ἀιβυκὸν οὐνομα**, c. 192. **Ἀιβυσσαι**, c. 189.

By Libya Herodotos means all the country of Africa between Egypt and the shores of the Atlantic. Its southward extension beyond the great desert was unknown to him, although he had heard of a voyage of Phoenician sailors down the Red Sea and round its southern extremity, coming back by the Straits of Gibraltar: but he does not seem to have had any conception of its extent. He divides it, starting from the north, into three regions, (1) the inhabited, (2) the wild beast territory, (3) the desert [2, 32]. Sometimes he includes Egypt and Aethiopia in Libya, regarding it as beginning with the Isthmus of Suez. But Egypt was commonly reckoned by ancient geographers as belonging to Asia. The inhabitants he divides into Libyans, Aethiopians, Phoenicians, and Greeks.

Ἀιβύη, c. 45.

The supposed heroine who gave her name to Libya. She was said to be the daughter of Epaphos and to have become the mother by Poseidon of Agenor and Belos [Aesch. *Suppl.* 311; Apollod. 2, 1, 4].

Ἀιπόξαις, cc. 5, 6.

One of the sons of Targiteus, mythical ancestor of the Skythians.

Λοξίης, c. 163.

A title given to Apollo, connected with λέγω, λόγος, as the mouth-piece of Zeus [1, 91].

Λυδοί, c. 45.

The inhabitants of Lydia, a district in Asia Minor between Mysia and Karia. Its inhabitants are called *Mήγones* by Homer [*Il.* 2, 865 etc.] and were connected with the Pelasgoi. The Lydi conquered the Meiones, and under a dynasty of kings ending with Croesos [B.C. 560—546] spread their powers over the greater part of Asia. They were conquered and annexed by Kyros in B.C. 546, and Sardis became the seat of a Satrapy. Herodotos says they were active and warlike, and were the first to engage in commerce and to coin money [1, 7, 94], and were connected by blood with the Greeks [1, 35, 74, 94].

Λυκαῖος Ζεὺς, c. 203.

Zeus as worshipped in Arcadia on Mt Lykaeos [Pausan. 8. 2. 1].

Λυκίη, cc. 35, 45. Λύκιοι, c. 35.

Lykia, a district in Asia Minor, east of Karia, south of Pisidia and bounded on the east by Pamphylia. Its name was as old as Homer [*Il.* 6, 171 etc.], but Herodotos says that its inhabitants were once called Solymi and the country Milyas [1, 173]. It is a mountainous country, and its inhabitants were probably connected with the Phoenicians. Its cities present one of the earliest instances of free confederation, the chief magistrate being called *Λυκιάρχης*, which lasted till the Roman conquest, though the country fell under the supremacy of the Persians [3, 90], the Macedonians [Arrian *Anab.* 1, 24], and the Syrian kingdom and the Rhodians in succession [Polyb. 22, 7; 23, 3; 26, 7].

Λύκος.

(1) c. 76. Lycus, grandfather of Anacharsis.

(2) c. 123. Lycus, a river falling into the Sea of Azov, but it is uncertain what river is meant. Rennell suggests the *Medea-litta*.

Λωτοφάγοι, cc. 177, 178, 183.

A Libyan tribe inhabiting a peninsula near the Lesser Syrtis, now called *Zarzis*. For the Lotus see notes to c. 177. They are described by Homer in *Odys.* 9, 94—96.

Μάγοι, c. 132.

The Magi were a priestly caste whom Herodotos says differed from Egyptian priests and all other men whatever [1, 140]. They were of Median origin [1, 101]. The reference here, however, is to the Magus, who, pretending to be Smerdis, son of Kyros, held the kingdom of Persia for a short time after the death of Kambyzes [3, 61—63, 67—80].

Μαιῆται, c. 123.

The tribes living north of the Palus Maeotis (*Sea of Azov*), who were numerous and had many distinctive names.

Μαιῆτις λίμνη, cc. 3, 20, 21, 45, 86, 100, 101, 110, 116, 120, 123, 133.

The Palus Maeotis, mod. *Sea of Azov*, now contains about 13,000 square miles, separated from the Pontus by the Cimmerian Bosphorus (q. v.). Herodotos appears to have exaggerated its size greatly, but it is probable that it once extended considerably farther east than it does now. Volcanic eruptions of mud may have helped to curtail it. See Pallas, *Travels in S. Russia*, II. 316. Its waters are not brackish except in certain conditions of the tides.

Μάκαι, cc. 175, 176.

A Libyan tribe on the shores of the Greater Syrtis. They are heard of later as furnishing mercenaries to the Carthaginians [Polyb. 3, 33].

Μάκιστος, c. 148.

A town in Triphylia, a part of Elis. Strabo [8, 3, 16] says that it was also called Platanistos.

Μαλέαι, c. 179.

The southern promontory of Lakonia, still called *Malia*. The plural form occurs again in 1, 82.

Μανδροκλής, cc. 87—89.

A Samian, who superintended the construction of the bridge over the Danube made for Dareios.

Μάνης, c. 45.

Grandfather of Asies (q. v.), name-hero of a tribe at Sardis (Asias) from which the Lydians asserted that the name Asia was derived.

Μαντινέη, c. 161. **Μαντινέες**, cc. 161, 162.

A town on the eastern border of Arcadia, now called *Palaeopoli*. Being in a plain and at the junction of roads from Orchomenos, Pallantium, Tegea, and Argos, it was often the scene of battles—in B.C. 418, 362, 295, and 242—besides being repeatedly occupied by enemies, partially destroyed and then restored.

Μάξυες, c. 191.

A Libyan tribe living in North Western Africa, somewhere in the parts now called Tunis and Algiers.

Μαράφιος, c. 167.

The Maraphioi were a Persian tribe, one of the three which Herod. regards as the most important [1, 125].

Μάρις, c. 49.

A river of Skythia, probably the *Marosch* which flows into the *Theiss*.

Μασσαγέται, cc. 11, 172.

A numerous and warlike nation living in the Plains east of the Caspian Sea. It was their queen Tomyris who defeated and slew Cyrus. They were believed to have come from Skythia [1, 201—214]. Their southern boundary was the river Araxes [*Jaxartes*], and their country is now *Singaria* and *Mongolia*.

Μάχλυες, cc. 178, 180.

A Libyan tribe on the Lesser Syrtis, probably connected with the *Μάξυες* (q. v.).

Μεγάβαζος, cc. 143, 144.

A Persian, left by Darcios to continue the subjugation of Thrace and Macedonia.

Μεγάβυζος, c. 43.

A Persian, son of Zopyrus, commanded in Egypt in B.C. 461—455, when the Athenian fleet was disastrously defeated, and Egypt reduced to obedience to the Persian king [3, 160; Thucyd. 1, 109, 110].

Μελάγχλαινοι, cc. 20, 100—102, 107, 119, 125.

A tribe living to the north of Skythia, and named from their custom of wearing black cloaks.

Μεμβλίαςος, cc. 147, 148.

A Phoenician and kinsman of Kadmos, who was one of the earliest settlers in Thera.

Μενελάϊος λιμήν, c. 169.

A harbour (afterwards blocked up) on the coast of the Cyrenaica.

Μεσαμβρία, c. 63.

A Megarian colony on the coast of Thrakia, just south of the base of Mt Haemos.

Μεταπόντιον, c. 15. **Μεταποντίνος**, *ib.*

An Achaean city on the western coast of the gulf of Tarentum, opposite the city of Tarentum. It was about 50 miles from Thurii, where Herodotos spent his later life.

Μηδική, cc. 1, 12. **Μηδικός**, cc. 1, 3, 4, 37, 48. **Μῆδοι**, cc. 1, 3, 4, 37.

The Medes, when first heard of, were in a district south of the Caspian, now *Athorassan*. Thence they occupied the district called Media Magna, and about B.C. 635 broke off from the Assyrian monarchy, and extended their borders beyond the river Halys [1, 103]. About B.C. 560 they were conquered by Kyros, and the new monarchy of Medes and Persians became supreme in Asia. The names Medes and Persians seem often used indifferently, but Herod. elsewhere clearly distinguishes between the two peoples [9, 68].

Μηλιεύς κόλπος, c. 33.

The 'Maliac Gulf,' the indentation of the coast of Malis, opposite the N.W. promontory of Euboea.

Μήτηρ τῶν Θεῶν, c. 76.

Kybele, the great goddess of the Phrygians and Lydians, whose orgiastic worship was mostly celebrated on mountains and in woods [Strabo 10, 3, 15]. She was identified by the Greeks with Rhea [5, 102].

Μητρόδωρος, c. 138.

Tyrant of Proconnesos (q. v.).

Μιλήσιοι, c. 78. Μιλήσιος, c. 137.

Inhabitants of Miletos, an Ionian city of Karia. Originally inhabited by Karians, it had been colonised by Ionians led, according to tradition, by Neileus son of Kodros king of Athens [9, 97], and therefore in a certain sense it looked to Athens as its mother city. It had risen to great wealth and influence among the Ionian towns, chiefly because it possessed an excellent harbour, now choked up by the deposits of the Maeander, and had always resisted the Lydian kings [1, 17—22], as well as Kyros [1, 143, 169], and had enjoyed a better position in regard to them than other cities. It was much injured and depopulated after the Ionian revolt [5, 120], but was restored after the Persian war of B.C. 480—479.

Μιλτιάδης, cc. 137, 138.

Miltiades, son of Kimon, succeeded his brother Stesagoras in the rule of the Chersonese, which his uncle (or half brother) Miltiades, son of Kypselos, had established there on being invited by the Dolonki (about B.C. 550) to lead them against hostile barbarians. The Athenians appear to have regarded the Chersonese as in some sense their territory all the time, for on the return of Miltiades to Athens he was prosecuted for 'tyranny.' The Persians do not seem to have disturbed him on account of his advice given as to the bridge on the Danube. It was not till the measure taken against the northern Greek cities after the suppression of the Ionian revolt, that he found it necessary to fly to Athens for safety [6, 34—41].

Μινύαι, cc. 145, 146, 148, 150.

A race of some importance found at various places in Greece, as at Orchomenos in Arcadia [1, 146]. They are here, as in other places [Pind. *P.* 4, 69], spoken of as equivalent to the Argonauts, which is explained by some to be because Iason was descended from the Minyae, and by others because Iolkos was a colony of Orchomenos [Strabo 9, 2, 40].

Μυριανδρικός κόλπος, c. 38.

Called also the bay of Issus, between Kilikia and Syria, it got its name from the Phoenician city Muriandros on its south-eastern shore.

Μυτιληναῖοι, c. 97.

Inhabitants of Mytilene, the chief town of the island of Lesbos (q. v.), to which it afterwards gave its name. It had been subject to Persia now for some years, and Dareios made Koes tyrant of it [5, 11, 37].

Νάπαρις, c. 48.

A river of Skythia, either the modern *Prasna* or *Jalomnitsa*.

Νασαμῶνες, cc. 172, 173.

A Libyan tribe living on the shores of the Greater Syrtis [2, 32].

Νεῖλος, cc. 39, 42, 45, 50, 53.

The Nile, which Herodotos knew as far as the first Cataract, but of whose source he was of course ignorant [2, 19—29].

Νεκῶς, c. 42.

Neco, king of Egypt, was the son of Psammetichus, of the twenty-sixth dynasty. He succeeded to the throne about B.C. 610. The purpose of his canal was to improve the commercial prosperity of Egypt by facilitating communication with the East [2, 158]. He reigned 16 years, during which he unsuccessfully invaded Babylonia, but crushed and slew Josiah king of Judaea, who attempted to hinder his march [2, 159; 2 Chron. xxxv. 22; 2 Kings xxiii. 29].

Νευρίς, cc. 51, 125. Νευροί, cc. 17, 100, 105, 125. ὁ Νευρός, c. 119.

The land of the Neuri, a Skythian tribe on the Dniester.

Νιψαῖοι, c. 93.

A Thracian tribe. Steph. Byz. names their chief city *Νίψα*.

Νόης, c. 49.

A tributary of the Danube, descending from Mt Haemos in Thrace, perhaps the *Osma*.

Νούδιον, c. 148.

A town in Triphylia in Elis.

Ξέρξης, c. 43.

King of Persia from B.C. 485 to B.C. 465. He was the younger son of Dareios, but became king because his mother Atossa was a daughter of Kyros. It was in his reign that the great invasion of Greece took place, and he was present at the battles of Thermopylae and Salamis.

"Οαρος, cc. 123, 124.

A river supposed to be identified with the Volga, one of the four rivers said by Herod. to fall into the Palus Maeotis.

Ὀδρύσαι, c. 92.

The Odrysians, a Thracian tribe, living in the great plain enclosed by the mountain ranges of Rhodope, Haemos and the Little Balkan. They dwelt along the bank of the river Artiscus, an affluent of the Hebros, and they are connected by tradition with the poets Thamyris and Orpheus [Paus. 4, 33, 4].

Ὀδυσσεΐη, c. 29.

The Homeric poem concerned with the adventures of Odysseus in his 10 years wandering after the fall of Troy. The doubt as to its unity of authorship with the Iliad was started by a grammarian named Hellanicus about B.C. 146, and the school of critics who adopted this theory were called *οἱ χωρίζοντες* 'The Separators.'

Οἰδιπόδης, c. 149.

Oedipus, 'swell-foot,' son of Laius (q. v.), reported to be so called because when exposed for death by his father's orders his feet were tied with leather thongs. His after-adventures—his unwitting slaughter of his father, his marriage with his mother, and self-inflicted blindness when he learnt what he had done—formed the subject of many tragedies.

Οἰόβαζος, c. 84.

A Persian, whose three sons were put to death by Darius [cp. 7, 39].

Οἶολυκος, c. 149.

The father of Aegeus (q. v.).

Οἶόρπατα, c. 110.

The Skythian name of the Amazons (q. v.).

Οἰτόσυρος, c. 59.

See Ἀπόλλων.

Ὀκτομασάδης, c. 80.

A Skythian chief or general.

Ὀλβιοπολίται, c. 18.

The inhabitants of Olbia, an important city on the right bank of the Hypanis, about 30 miles from its mouth, also called Borysthenes (q. v.). The Greeks called the city Olbia and themselves Olbiopolitae to

distinguish themselves from the native Borysthenitae. Its ruins are at a place called *Stomogil*. It was a colony of Miletos founded about B.C. 655, and it remained a prosperous town till its destruction by the Goths in A.D. 250. In the third century B.C. it suffered much from the wandering Celts [*C. I. G.* 2058].

"Ομβρικοί, c. 49.

The Umbrians of North Italy, whom Herod. only knew vaguely as inhabiting a district in the West. He seems to indicate under the name the whole of Northern Italy including Etruria [1, 94]. Besides these two the only Italian names known to Herodotos are those of the Veneti or *Ἐνετοί* [1, 196; 5, 9], Oenotria [1, 167], Messapii [7, 170].

"Ομηρος, cc. 29, 30.

The reputed author of the *Iliad* and *Odyssey* and of a number of hymns and other poems. The controversies which have raged over the unity of the poems, the personality, the age, and the very existence of Homer, do not affect the fact that the *Iliad* and *Odyssey* were the great national Epics of Greece, to which all went for lessons in history, theology, and morals. The poems were recited by Rhapsodes travelling from place to place, who probably introduced local allusions and episodes. The earliest authorised collection of which we hear is that made for the Athenians by order of Peisistratos (about B.C. 560–540).

Ὀπόλη, c. 78.

A Skythian woman, wife of king Ariapeithes (q. v.).

Ὀργιεπταῖος, c. 23.

Called also *Ἀργιεπταῖοι*, a Skythian people, connected by some with the modern *Calmuks*. But nothing is known of them beyond what Herod. here tells.

Ὀρθησός, c. 48.

A Skythian river falling into the Danube, by some supposed to be the modern *Arditch*.

Ὀρθωσλή, c. 87; see Ἀρτεμυς.

Ὀρικός, c. 78.

Son of king Ariapeithes and Opoea.

Οὐρανίη, c. 59; see Ἀφροδίτη.

Παίονες, c. 49. Παιονίδες γυναῖκες, c. 33.

Paeonia was a district on both sides the river Axios. The name had a different extension at different periods, originally perhaps including most of what was afterwards called Macedonia, and later being

confined to the district on the Axios, while some Paeonians were pushed eastwards to the Strymon [7, 113; Thucyd. 2, 96]. It was these latter apparently that were removed by Dareios [5, 12—15]. The Paeonians were of different blood from the surrounding barbarians and claimed to be descended from the Trojans [5, 13, 24, 98].

Πακτυϊκή, c. 44.

A district in N.W. India answering to the modern *Kashmir* [3, 93; 7, 67, 85].

Παλαιστίνη Συρία, c. 39.

Palestine. The name is the Greek form of the Hebrew for 'Philistine,' and by Syrian Palestine Herod. understands the part of the Syrian coast from Phoenicia to Egypt [7, 89] with Gaza as its chief town. The exact extent of it is somewhat differently stated by him in different places [see 1, 105; 2, 116, 157; 3, 9].

Παλλάδια, c. 189.

Images of Pallas. See *Ἀθηναίη*.

Παντικάπης, cc. 18, 19, 47, 54.

A river which Herod. speaks of as three days' journey east of the Hypanis (*Bog*), but it cannot be identified.

Παπαῖος, c. 59.

A Skythian deity whom Herod. identifies with Zeus, on the ground of the *fatherhood* indicated by the root of the word, which reappears in *Papias* (Asia Minor), *Papa* (Latin), *πάππας* (Greek), *papa*, *Papst*, *pope* (Teutonic).

Παραλάται, c. 6.

A name given to the 'Royal' Skythians. The meaning of the word is unknown. Rawlinson compares *Paralasa* 'a mountain chain.' *Verlat* or *Varlat* is said to be still found in the names of Tartar families.

Πάρθενος, c. 103.

The Virgin Goddess, Artemis (q. v.).

Παριηγός, c. 138.

Of Parium, a town in the Troad on the shore of the Propontis, a joint colony from Miletos, Erythrae and Paros. Its modern name is *Kamares*. It had a large harbour.

Παρωρεᾶται, c. 148.

'Dwellers by the mountain,' here refers to a district called Triphylia, a part of Elis, inhabited partly at any rate by settlers from Lemnos [8, 73].

Πασαργάδης, c. 167.

The Pasargadae were the noblest tribe of Persians [1, 125]. It was also the name of a city which was the capital of Persia in the reigns of Kyros and Kambyzes.

Πανσανίας, c. 81.

A nephew of Leonidas, of whose son Pleistarchos he was the guardian, acting as regent after the death of Leonidas at Thermopylae in B.C. 480. He afterwards commanded the Greek fleet at Byzantium in B.C. 478, but was recalled for supposed treasonable correspondence with the king of Persia. In B.C. 477 he rejoined the fleet with a single ship, but was again recalled and starved to death in a temple of Athene, in which he had taken refuge when he found that the Ephors had detected his renewed correspondence with Persia [5, 32; 8, 2; Thucyd. 1, 94 sq.].

Πελοπόννησος, c. 179. Πελοποννήσιοι, cc. 77, 161.

The name Peloponnese ('Island of Pelops') came into use after the Dorian conquest. In Homeric times the nearest approach to a general title is *Ἄργος* or *Ἄργος Ἀχαιϊκόν* [*Odys.* 3, 251], or perhaps *Ἀπίη* [*Il.* 1, 270]. It contains about eighteen hundred and seventy square miles. By 'Peloponnesians' in cc. 77 and 161 Herod. seems to mean 'Lacedaemonians.'

Πέρινθος, c. 90.

Perinthus was a city on the European side of the Propontis, a colony from Samos founded about B.C. 599. It was afterwards called Heiaclea (mod. *Erekli*).

Πέρσαι, cc. 37, 39, 40, 84, 91, 119, 120—125, 127—136, 140, 142, 143, 200—204. Περσική, cc. 39, 40. Περσικὸς στρατός, c. 136.

The Persians were a mountain race which under the leadership of Kyros conquered first the Medes (circ. B.C. 560), then the kingdom of Lydia, which brought with it the Asiatic Greek cities (circ. B.C. 546), and next the Babylonians (circ. B.C. 538). Kambyzes the successor of Kyros extended the conquests to Egypt in B.C. 525, having first secured the close alliance or submission of the Phoenicians and the use of their ships. After Kyros the kingdom is properly that of Medes and Persians, and either name is used, as in the verb *μηδίζειν*, but sometimes Herod. distinguishes clearly between them [9, 68].

Πήλιον, c. 179.

A mountain ridge in Thessaly, extending from Ossa to the promontory Sepias at the extremity of the district called Magnesia. Iolkos was at the foot of its western slopes.

Πιερική πίσση, c. 195.

Pitch from Pieria, a district in Macedonia bounded on the west by the chain of Olympia.

Πλατέα, cc. 151—153, 156, 169.

A small island on the coast of Libya, now called *Bomba*, in the bay called by the same name.

Πλυνός, c. 168.

A port between Egypt and Kyrene in a district called Marmarica, called later Panormos and now *Port Bardeah*.

Ποικίλης, c. 147.

A Phoenician, father of Membliaros (q. v.).

Πολύμνηστος, cc. 150, 155.

A native of Thera, father of Battos (q. v.).

Πολυνείκης, c. 147.

Son of Oedipus and Iocasta, one of the seven heroes who fell in their attack on Thebes, he and his brother slaying each other. He was the ancestor of Argeia mother by Aristodemos of Eurysthenes and Procles, reputed founders of the two royal families of Sparta [6, 52].

Ποντικόν, c. 23.

A fruit found in Skythia, supposed to be a kind of wild cherry (*Prunus Padus*).

**Πόντος, cc. 8, 10, 81, 85—87, 89, 95, 99. ό Πόντος, cc. 38, 46.
Ποντικός, c. 24.**

The Euxine (q. v.). Its shore was fringed by Greek colonies.

Πόρατα, c. 48.

The river *Pruth*.

Ποσειδέων, cc. 59, 180, 188.

Poseidon, the god of the sea, identified by Herod. with the Skythian *Thamimasadas*. The worship of Neptune was naturally most common in cities by the sea, and Herod. believed that it was derived by the Greeks from Libya [2, 50].

Προκλής, c. 147.

Son of Aristodemos and Argeia (q. v.).

Προκόννησος, cc. 14, 15. Προκοννήσιος, c. 13.

An island and town in the Propontis, which from its marble quarries afterwards got the name of *Marmara*, from which the Propontis came to be called the *Sea of Marmora*.

Προμηθεύς, c. 45.

Son of Jupiter, of whom many legends were told, the chief being of his having conveyed fire to man, by which he gave them the opportunity of supplying their needs and inaugurating the arts of life. For thus rendering men less dependent upon the gods, he fell under the wrath of Zeus, by whose order he was riveted to a wild and solitary rock and a vulture fed perpetually on his liver. His torture and his defiance of Zeus form the substance of the great tragedy of Aeschylus. He was eventually released by Herakles, but the play of Aeschylus which represented that has not survived. The legend is not alluded to by Homer.

Πρόποντις, c. 85.

The sea joined to the Pontus by the Bosphorus and to the Mediterranean by the Hellespont. It is now called the *Sea of Marmora*. See *Προκόννησος*.

Πυθαγόρης, cc. 95, 96.

Pythagoras, son of Mnesarchos, of Samos. The dates assigned to his birth vary from B.C. 608 to B.C. 570. He was the most celebrated of the early philosophers. His followers formed clubs or societies to keep up his maxims and teach his doctrines in politics, morals and physics. The transmigration of souls and the duty of abstaining from flesh food are among the most famous doctrines ascribed to him. Sometime before B.C. 518 he migrated to Magna Graecia and settled at Croton, where, as well as at Sybaris, Metapontum, and Tarentum, Pythagorean clubs long existed. Cicero says that he died at Metapontum [*de fin.* 5, § 4]. The date seems to have been between B.C. 498 and 472.

Πυθίη, ἡ, cc. 15, 150, 151, 155—157, 159, 161, 163, 164.

The prophetess of the temple of Apollo at Delphi, so called from *Πυθώ* the ancient name of Delphi. She was generally a young girl of the lower class selected by certain families at Delphi. She gave out the replies which the *προφῆτης* reduced to writing. She was supposed to be inspired by a certain subterranean gas coming from a hole over which her tripod was placed. It was of great importance that she should be impartial and uninfluenced, for the oracle was consulted on the most important affairs. Yet Herod. narrates several instances of her being bribed or being believed to be bribed [5, 63, 90; 6, 66].

Πυρετός, c. 48.

The Greek name of the *Pruth*; see *Πόρατα*.

Ῥοδόπη, c. 49.

A mountain chain of Thrakia, now called *Despoto Dagh*, separating the valleys of the Nestos and the Hebros.

Σάλαμις, c. 163.

A town in the island of Kypros, believed to have been founded by Teukros from the island of Salamis. It is now called *Nicosia* and is on the east coast.

Σάλμοξις, cc. 94—96.

The chief deity of the Getae, also called Gebeleizis (q. v.), said by some to have been a slave or follower of Pythagoras [Diog. Laert. 8, 1]. The Getae regarded him much as the Greeks regarded Kronos.

Σαλμυδησσός, c. 93.

A strip of shore near a river of the same name which flowed into the Euxine about 70 miles from the entrance of the Bosphorus. Near it is the modern town of *Midjeh*.

Σάμος, cc. 43, 95, 162—164. Σάμιος, cc. 43, 87, 88, 138, 152.**Σαμὴ νηῦς, c. 152.**

Samos, an island off the coast of Karia. It had been rich and possessed a strong navy under Polykrates from B.C. 535—522, but then fell under the Persians and was by them subjected to the rule of a tyrant [3, 120—125]. It joined the Ionian revolt soon after this period [5, 99, 112]. For its eminence in engineering and architecture, see 3, 60.

Σάρδιες, c. 45.

The capital of Lydia, and after the conquest of Kyros the seat of the Persian Satraps of the southern part of Asia Minor. It was on the northern slopes of Mt Tmolos, and on either bank of the Paktoios.

Σάσπειρες, cc. 37, 40.

A people living in the valley of the *Κῦρ* (*Kûros*) and dividing Media from Kolchis, roughly the modern *Georgia* [1, 104, 110].

Σατάσπης, c. 43.

A Persian who made an unsuccessful attempt to circumnavigate Africa.

Σαύλιος, c. 76.

A Skythian king.

Σαυρομάται, cc. 21, 57, 102, 110, 116, 117, 119, 120, 122, 128, 136.**Σαυρομάτις χώρα, c. 123.**

A powerful Skythian nation, afterwards called *Sarmatians* and then *Slavs*. Their name is said to mean Northern-Medes. They were now living in the plains of the lower Volga north of the Caspian.

Σελήνη, c. 188.

The Moon goddess, worshipped by the Libyans.

Σίγειον, c. 38.

A town in the Troad, on a promontory of the same name. About B.C. 606 it had fallen into the hands of the Athenians, but was held almost independently for some time by the Peisistratidae.

Σίνδοι, c. 28. Σινδική, c. 86.

A tribe living on the Asiatic side of the Cimmerian Bosporus (*Straits of Kertch*), said by Steph. Byz. to be a branch of the Skythian Maeotae.

Σινώπη, c. 12.

A Greek colony from Miletos on a promontory on the southern coast of the Euxine in Paphlagonia. It quickly grew to great wealth and power, with a territory extending to the river Halys. It afterwards became the capital of the kings of Pontus, until it fell into the hands of the Romans in the Mithradatic war, and received a Roman colony in the time of Julius Caesar, B.C. 47—46.

Σιτάλκης, c. 80.

King of the Thracian Odrysae, who was an ally of the Athenians in the early part of the Peloponnesian war, B.C. 430—426 [7, 137; Thucyd. 2, 29, 67, 95—101; Arist. *Ach.* 134—150]. He died B.C. 424 in a war with the Triballi [Thucyd. 4, 101].

Σκίος, c. 49.

A river rising on the northern flank of Mt Haemos and flowing into the Danube. Its modern name is *Isker*.

Σκόλοτοι, c. 6.

An ancient name of the Skythians, said to be derived from a king Skolotos.

Σκύθαι, cc. 1—8, 10, 11, 13, 17—20, 23, 24, 27, 28, 31—33, 48, 53—59, 64, 66—68, 70—73, 75—81, 83, 91, 97, 98, 100—102, 105, 110, 111, 113, 118—122, 124—137, 139, 140, 142.

Σκυθή, cc. 5, 12, 17, 21, 28, 48, 49, 52, 58, 76, 99—101, 105, 124, 125, 130, 189.

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Σκυθικὴ χώρα, cc. 8, 48, 99, 123, 125.

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Σκυθικὸν γένος, c. 46.

Σκυθικὸν ἔθνος, cc. 18, 29, 46.

Σκυθικός, cc. 20, 23, 46, 48, 53.

Σκυθιστί, cc. 27, 52, 59.

The Greek word *Σκύθης* is said to be a form of the Asiatic *Saka* or *Σάκαι*, as though a contraction from *Σακά-θης*. The name is not known to Homer, though he mentions certain Skythian tribes (*Abii*, *Glactophagi*, *Hippemolgi*), but it is used by Hesiod [fr. ap. Strabo 7, 3, 7]. To Herod. as to the Greeks generally, the word stood for the inhabitants of north-eastern Europe north of the Danube. How far north they extended no one knew. Herodotos seems to have got his information as to the names of their tribes and the geography of their country from Olbia and the Greek cities on the Pontus. How imperfect that information was is made clear only too often, but such as it was it was probably a great advance on popular knowledge in Greece. Certain names (as the *Getae* and the *Sauromatae*=*Sarmatians*) connect them with the Slavs or the Teutonic nations, but the evidence is too slight to establish any certain conclusion.

Σκύθης, c. 10.

The son of Herakles and the Serpent-woman, who according to one vague myth was the name-hero of the Skythians.

Σκύλαξ, c. 44.

A native of Karyanda (q. v.) who was a famous traveller and the author of a *Periplus*, of which only a few fragments remain, though a work survives under his name written in the fourth century B.C. Though he is occasionally referred to—even by Aristotle [*Pol.* 7, 13; cp. Athenaeus 2, 70 B], and by Scholiasts and Grammarians—we know little more of him than what Herod. here tells us.

Σκύλης, cc. 76, 78—80.

A Skythian king, son of Ariapeithes (q. v.) by a Greek woman of the Milesian colony of Istria.

Σκυρμιάδαι, c. 93.

A Thracian tribe living near Mesambria (q. v.).

Σκώπασις, cc. 120, 128.

A Skythian general or chieftain.

Σολόεις, c. 43.

A promontory on the west coast of Libya (Mauretania), now called *Cape Sparte*, or according to Rennel *Cape Cautin*.

Σουνιακὸς γουνός, c. 99.

The highlands of Cape Sunium, at the extreme south of Attica, now called *Cape Colonna*.

Σούσα, cc. 83, 85, 91.

Susa, the capital of Susiana on the eastern bank of the Choaspes, a tributary of the Tigris, called in the O.T. *Shushan*. Its name is said to mean *Lilies* from the abundance of wild flowers in the district. It had been one of the principal royal residences since the time of Kyros [1, 188].

Σπαργαπέθης.

(a) c. 76. A Skythian king.

(b) c. 78. King of the Agathyrsi (q. v.).

Σπάρτη, c. 149. **Σπαρτιῆται**, c. 146.

The Spartans, properly so called, are the Dorian nobles or peers, who alone had the citizenship. The legend referred to in c. 146 must belong to the very early days of the Dorian occupation. See *Λακεδαίμων*.

Στράττις, c. 138.

Strattis, tyrant of Chios: though no doubt deposed like the rest of the Ionian tyrants at the beginning of the revolt in B.C. 502 [5, 37] he was restored afterwards and is mentioned as tyrant of Chios in B.C. 479 [8, 132].

Συρίη, c. 39; see *Παλαιστίνη*.

Σύρτις, cc. 169, 178.

The greater Syrtis, modern *Gulf of Sidra*, the one great indentation in the north coast of Africa between Cyrenaica and Carthage; the

district along its coast is now called *Tripolis*. The two opposite sides of it were afterwards called Syrtis minor (west) and Syrtis major (east), but Herodotos does not make the distinction.

Σώστρατος, c. 152.

A successful merchant of Aegina.

Ταβίτι, c. 59.

A Skythian goddess whom Herod. identifies with Hestia (*Vesta*).

Τάναϊς, cc. 20, 21, 45, 47, 57, 100, 115, 116, 120, 122, 123.

The river *Don*, rising in a lake called *Ivan-Ozero*, falls into the Palus Maeotis by 13 mouths. The word *don* or *dan* means water; cp. Dan-ubius, Eri-dan-us, etc.

Τάξακις, c. 120.

A Skythian chieftain or king.

Τάρας, c. 99.

Tarentum, a colony from Sparta, in southern Italy (Magna Graecia). Mod. *Taranto*.

Ταργίταος, cc. 5, 7.

The mythical founder and first king of the Skythians.

Τάρτησος, c. 152. **Ταρτήσιναι γαλέαι**, c. 192.

A Phoenician colony on what was then an island at the mouth of the Baetis (*Guadalquivir*) near the site of the modern *Cádiz*. It is identified with the *Tarshish* of the O.T. [1 Chron. i. 7 etc.], and was the emporium for the metals in which Spain was rich [1, 163]. The name applied not only to the city but to the district round it.

Ταυρική, cc. 20, 99, 100. **Ταυρικὸν ἔθνος**, c. 99. **Ταυρικὰ ὄρεα**, c. 3. **Ταῦροι**, cc. 99, 100, 102, 103, 119.

The mountainous district on the south of the Tauric Chersonese, mod. *Crimæa*. The Tauri have been supposed to be Cimmerians driven south by the Skyths, but there is little actual evidence of the fact.

Ταύχαιρα, c. 171.

A Libyan city, now *Tokra* or *Terkera* in *Algeria*, where there are considerable ruins of the ancient city.

Τέαρος, cc. 89—91.

A river in Thrakia, flowing eventually through other tributaries into the Hebros. It has been identified with the modern *Simerdere*, rising in the *Little Balkan*.

Τέασπις, c. 43.

Father of Sataspes (q. v.).

Τήνος, c. 33. **Τήνιος**, c. 33.

Tenos was one of the Cyclades, separated by a narrow channel from the southern point of Andros. It was also called *Ὀφιοῦσσα*, 'snaky,' and a snake sometimes appears on its coins. It was chiefly noted for a splendid temple to Poseidon and for its vines.

Τήρης, c. 80.

Grandfather of Ortamasadas (q. v.) and father of Sitalkes (q. v.). He was king of the Odrysae in Thrakia (7, 137).

Τηῦγετον, cc. 145, 146, 148.

Taygetum, a range of mountains west of the valley of the Eurotas in Lakonia, mod. *Pentadactylon*.

Τιάραντος, c. 48.

A Skythian river, a tributary of the Danube, supposed to be identified with the mod. *Aluta*.

Τίβισις, c. 49.

One of the rivers flowing from Mt Haemos into the Danube, conjectured to be the mod. *Kara Lom*.

Τισαμενός, c. 147.

Father of Autesion and grandfather of Theras (q. v.).

Τράσπιες, c. 6.

A tribe of Skythians.

Τριβαλλικὸν πεδῖον, c. 49.

A flat district answering roughly to the mod. *Servia*.

Τριόπιον, c. 38.

A promontory in Karia, in the territory of Cnidos, either the modern *Capr Kiri* or due to the north of it. There was a temple on it also called Triopium, which was the common place of worship for the cities of the Doric Hexapolis [1, 144, 174].

Τρίτων.

(1) c. 179, 188. A sea-god worshipped in connexion with Poseidon.

(2) c. 178, 180, 191. A river or stream falling into the lake Tritonis (q. v.).

Τριτωνίς, cc. 178—180, 186—188.

According to the most likely theory the Tritonis lake of Herod. includes both the modern lake *Shibb-el-Lowdeah* and the lesser Syrtis, which were once united by a channel since filled up. This would account for Iason's ship being said to have 'got among the shallows of lake Tritonis' [c. 179]. This is Rennell's theory [*Geography of Herod.* pp. 659—667].

Τροίη, c. 191.

The site of the Homeric Troy has always been a subject of dispute. About B.C. 700 a new town was founded on the mound now called *Hisarlik* and was supposed to occupy the site of Troy. Others find it on a hill called *Bali Dagl*, above a village named *Burnarbashi*. Schliemann's famous discoveries at *Hisarlik* proved at least that there had been a series of towns on that site.

Τρωγλογύται, c. 183.

People living in subterranean chambers or caverns: see *Aithiopes*. They are the modern *Tibboos*, Tozer, *Anc. Geog.* p. 90.

Τρωικόν, c. 38; see *Σίγειον*.

Τύμνης, c. 76.

A Skythian, steward of Ariapeithes (q. v.).

Τυνδαρίδαι, c. 145.

The sons of Tyndarus, Castor and Pollux, heroes of Sparta, who accompanied Iason on the Argo. According to the myth they were really sons of Zeus and Leda.

Τυρίη, c. 45.

Of Tyre, a city of Phoenicia; see *Εὐρώπη*.

Τύρης, cc. 11, 47, 52. **Τυρίται**, c. 51.

The Tyras, a Skythian river, now called the *Dniester*. The Tyras itself does not rise from a lake, as Herodotos says, but its tributary the mod. *Sered* does. It is in Gallicia. The Tyritae are the inhabitants of Tyras, a town standing at the mouth of the Dniester, a Greek colony from Miletos.

Ύλαιη, cc. 9, 18, 19, 54, 55, 76.

The Weald or Forest region. The country about the lower Dnieper, where its divided channels flow through forests of oaks, alders, poplars and aspens. It got its name from contrast with the treeless steppes.

Ύπάκυρις, cc. 47, 55, 56.

A river of Skythia, forming the boundary between Skythia proper and Taurica. It fell into the gulf called *Καρκινίτης* (*Gulf of Percher*), and is generally identified with a stream now called *Kalantchak*.

"Υπανις, cc. 17, 18, 47, 52, 53, 81.

A Skythian river, mod. *Bog*, falling into the Euxine near Olbia.

Ὑπερβόρειοι, cc. 13, 32—36. Ὑπερβόρεος, c. 35.

A general name given to the inhabitants of the unknown north of Europe, supposed to be 'beyond the North Wind.' The entire ignorance concerning them enabled the poets to ascribe all manner of excellencies to them and their country [Hom. Hymus 7, 29; Pind. *Pyth.* 10, 30; Apoll. Rhod. 2, 675; 4, 614 etc.].

Ὑπερόχη, cc. 33, 35.

One of the northern maidens, who came to Delos with offerings from the Hyperboreans; see *Λαοδίκη*.

Ὑργις, cc. 57, 123.

A tributary of the Tanaïs (*Don*), which has not been identified. The *Seviarsky* and the *Donetz* have been suggested.

Ὑστάσπης, cc. 83, 91.

The father of Dareios (q. v.).

Φάσις, cc. 37, 38, 45, 86.

A river in Colchis flowing into the Black Sea on its eastern coast, the mod. *Rioni*. It flows from the Montes Moschici, a branch of the Caucasus.

Φερεμένη, cc. 162, 165, 167, 200, 202, 205.

Wife of Battos III. king of Kyrene (q. v.).

Φλά, c. 178.

An island in the lake Tritonis (q. v.), now probably a sandbank in the lake (mod. *Shibk-el-Lowdah*) or part of the sand now left dry between that lake and the sea.

Φοῖβος, c. 155, see Ἀπόλλων.

Φοίνικες, cc. 42, 44, 147, 197. Φοινίκη, cc. 38, 39, 45.

The Phoenicians inhabited the north of Palestine, whither they were believed to have come from the shores of the Persian Gulf [1, 1]. They sent out trade colonies to Kypros, Libya and Europe. Herod. attributed to them the introduction of letters into Greece [5, 58]. They also had large commercial dealings with the Ionians [3, 107], taught them mining and engineering work generally [6, 47; 7, 23, 34]. They were also a great seafaring race, and on them the Persian kings chiefly depended for their navy [7, 89; Thucyd. 1, 16, 100; 8, 46, 81]. Their skill in working metals was famous before the time of Homer [*Il.* 23, 744], and in the *Odyssey* they are called *ναυσικλυτοί* [*Od.* 15, 415].

Φωκαίῆς, c. 138.

The people of Phokaea, a city of Lydia, on the mouth of the Hermos. They were active mariners, and are said to have been the first Greeks to pass the Pillars of Hercules [1, 163]. Rather than yield to Harpagos, the general of Kyros in B.C. 545, many of them sailed away to Chios and thence to Corsica, from which place they sent settlers to Massilia in Gaul, and Rhegium and Velia in Italy [1, 163—167].

Φρίξαι, c. 148.

A town in Triphylia, a part of Elis. Pausanias [6, 21, 6] describes its ruins as being on a sharp-peaked hill, and possessing a temple of Athena Kydonia.

Χαρίτων λόφος, c. 175.

'Hill of the Graces,' a spot in Libya among the range of mountains now called *Gharian*. The difficulty is that this only gives the river Cinyps a course of five miles.

Χερσόνησος.

(a) c. 143. The Thracian Chersonese on the European side of the Hellespont. It had been colonised by Greeks from very ancient times. Its principal cities were Kardia, Paktya, Kallipolis, Sestos, Madytos and Elaeos. Between B.C. 493 and B.C. 479 it was subject to the Persian supremacy.

(b) c. 99. The Tauric Chersonese, mod. *Crimea*.

(c) c. 12. The Chersonese on which stood Sinope (q. v.).

Χῖοι, c. 138.

The inhabitants of Chios, an island off the coast of Asia Minor opposite Erythrae. It was celebrated for its wine and pottery, and the Chians were said to be the wealthiest people in Greece [Thucyd. 8, 24, 25]. It had apparently shared in the subjection of Ionia by Harpagos in B.C. 545, but was occupied by Histiaeos for a time after the fall of Miletos in B.C. 494: it was then taken by the Persians [6, 31].

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